

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Three- Chapters 7 to 12



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॥ श्रीगुरुभ्याय नमः ॥

श्रीसुबोधिनी

SRI SUBODHINI

॥ श्रीज्ञानाचार्यचरणकमलेभ्या नमः ॥

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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

CHAPTER 7

CHAPTER 8

CHAPTER 9

CHAPTER 10

CHAPTER 11

CHAPTER 12

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To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

गोस्वामी श्याम मनोहर

स्वस्तिक सोसायटी,
४ था रस्ता, जहुस्कीम,
पारले (पश्चिम), मुंबई.
४०० ०५६.
दीपावली वि.सं. २०६३.

श्रीभागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखला अब द्वितीय स्कन्धके एक बाद तृतीय स्कन्धके भी ७ से १२ अध्यायोंको पूर्ण कर आगे बढ़ती जा रही है!

सचमुचमें श्रीरामनृजी जिस चमत्कारपूर्ण रीतिसे निरन्तर सुबोधिनीके अनुवादमें अपनी निरालस कर्मठता, भक्तिभावपूर्ण निष्ठा और समाधियोगके जैसे मनोयोग से जुटे हुवे हैं, वह देख कर चकित हो जाना पड़ता है.

इसी तरह इन अनुवादोंके मुद्रण-प्रकाशनमें श्रीनरेश गुप्ता और श्रीसुनील गुप्ता बन्धुओंकी भारतीय संस्कृतिके प्रति निष्ठाकी भी जितनी प्रशंसा की जाये वह कम है.

यह एक गोवर्धनधारणके जैसा महान् अनुष्ठान है जिसकी जितनी भी प्रशंसा की जाये वह उचित ही होगी अतिशयोक्ति नहीं.

गोस्वामी श्याम मनोहर

શ્રી ૩૬:

ગોસ્વામી સ્વામ મનોહર

શ્રીમદ્ગોપાલ નદાપુરાઈ શાંભુ રામોડા નાદા નંદાના
વાત્તાના આદિ સમયકાળેમાં આપનાપદેશ પ્રજાતરણને મળી-
પાદિદનારાનાઈ મળવા પદાશિમ ગોપાલનાયકે શ્રવણ-
નીર્ભ-સમજાઈ (૨૦) કલીવ મદરંપૂર્વ ગોપરાજા છે.

ઉપાનિષદેશ, ઉત્પત્તિ-સ્થિતિ-ભવ-મોક્ષવર્તી પરજના
શ્રીમદ્ગોપાલ નદાપુરાઈને સર્ગ-ધિકાર, સ્થાન-પદવિજય-મર્તિ-
મળનાર-દેશાનુસાર-ધિકારી મારે મુખી નવા આશ્રમ રૂપી
દેશ તીર્થાંતર માવાનને સમર્થ બિરુદપદ દુજા છે.

નદાપુર શ્રીમન્મોનાનાઈપુરાઈ, કાલમ, કુતિ-સ્થિતિ-
સમર્થ સર્વશાસ્ત્રીને સર્વદેવારવ મરન યજ્ઞનાકે સર્વ
શ્રીમદ્ગોપાલ નદાપુરાઈને સહમાર્તી છે. મારે આગ્રહ રચાતે છે
ધિ કુત્તવર્ત શ્રીમદ્ગોપાલનીનાકે કાઠકાર મરના નાદિર
ગીનાઈ પ્રજાસર્ગને કાઠકાર નવા રસોય માગનાર
કારી મરના નાદિર.

૬૩, સ્વતિક સોસાયટી, ચૌથા રસ્તા, ગુરુ સ્વમિ,
બન્નઈ ૪૦૦ ૦૫૬. ફોન: ૬૧૪૪૩૨૬

"અહેલ"
મહાપ્રમુ શ્રી વલ્લભાચાર્ય માર્ગ, નવ્યાશર, કિશનગઢ, ૩૦૫૮૦૨

गोस्वामी श्याम मनोहर

પરોડા ગામનામાંથી ભાગ્યેયોડા રજાગરના
ના ચાલતાના કીવી. ગામના ને કાલી ન ભાગ
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[illegible]

गोस्वामी स्वयं मनोहर

आमने श्रीप्रणामादीडिडा नमोपदंनोपु नर नरदीपिका
नी पदुमंशितं रागोउ-नमोउडावडु ॥ ६ ॥ निरु

गरे निरुपडा गो. श्रीदीपिका नीडा नमोउडावडु
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॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मिक आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भागवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिर यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

- SRI HARI -

The sacred Shree Maha Bhāgavata Purāṇa, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāṇa, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Pūrushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time, of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

**SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM**

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2008

॥ श्री गुरुभ्यः ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
अलेखिरमणारूयेन भाषाभेदेन सुन्दरम् ॥

भगवदुगलीलाविलास दर्पण भूतस्य भगवतस्य
'रसाधायकं' व्याख्यानं श्रीकृष्णवल्गुभाचार्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अक्षिभाज-
नेन निदुषा तादृशमेव कृतम् । सरसाभाषाङ्गीली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतं दा-
भगवदनुग्रहसाहितपाठकप्रमोद इति नारयणस्मृतिर्वै-
निरमासि।

नारायण॥ नारायण॥ नारायण॥

ॐ नमः आशास्यते
श्रीरङ्ग-रामानुजयतिना ।

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta
Srirangam Shri Saṅgathikūmāra Swāmi



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
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॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srīmad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srīmad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashrāmam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः" Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Sapṛēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life. This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhata and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhata, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhata, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardha, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yāti, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lord) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestation of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāṇa from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver"

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābhaktas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that "because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vitha'nātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

तत्र काले स्वल्पमपि एतन्मूर्तिरिति नो विदितम्
तु किं भवेत्? अविकृतैव सा भवति। सर्वत्र साक्षात्कारं अविकृतमिव

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "**to have absolute faith in our Lord alone**". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit**".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



YASODHA KRISHNA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः- सप्तमोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III,

CHAPTER 7

हरेरिन्द्रियवर्गस्य मनसः सर्ग उच्यते।

संकल्पेन विकल्पेन द्विधा तद्विनिरूप्यते॥१॥

KAARIKA 1 Meaning: "In this chapter, the "sense organs" of our Lord Sri Hari are described, through the "mind" (consciousness). This description, it is said, is of two kinds viz. "determined thinking" and "thinking in many ways" (Sankalpa and Vikalpa)."

संकल्पो निश्चयः प्रोक्तः स च सन्देहपूर्वकः।

अन्यथा ज्ञानमेव स्यात् तदर्थं प्रथमो द्विधा॥२॥

KAARIKA 2 Meaning: "That determined thinking arises, after solving all doubts! But, if this "determined thinking" (Sankalpa) is not the result, achieved after clarification of "doubts", then, the same is called as 'knowledge' (Jnana) itself. Hence "determined thinking" is of two kinds." (ie "Jnana" is a self-evident Truth").

विकल्पो विविध पक्षस्ते प्रश्ना इह रूपिताः॥२^१/_२॥

KAARIKA 2½ Meaning: "The purport of "thinking in many ways", (Vikalpa) is to contemplate, about various questions, based on a variety of thoughts."

अत्र सर्वाणि कार्याणि पृष्ठानि भगवत्कृतिम्।
ज्ञातुम्, सा मनसा भाव्या पूर्वे चाऽपि कृतौ मनः॥३॥

KAARIKA 3 Meaning: "Here, all questions have been asked, with a view to understand the vast creation of our Lord! it is said, that a devotee should, at first, contemplate on our Lord's "works and tasks", and then only, he should put his mind on the created Universe (by our Lord)!" (but, we do the "opposite"!)

श्री शुक उवाच—

एवं ब्रुवाणं मैत्रेयं द्वैपायनसुतो बुधः।
प्रीणयन्निव भारत्या विदुरः प्रत्यभाषत॥१॥

VERSE 1 Meaning: "Sri Sukadeva said, "In this way, Sri Maitreya had told Sri Vidurji, who, being the "son of knowledge", of Sri Veda Vyaasa, began now, to speak his words, in a way, which would please Sage Maitreya."

श्रीसुबोधिनी : एवं पूर्वाध्यायान्ते 'उद्धृत्य पुष्पेभ्यः' इति प्रश्ने स्वबुद्ध्या यावदुद्धृतं तावन्निरूपितम्, तत्र 'यत्स्वयं चाऽऽत्मवर्त्तात्मा न वेद' इति वचनात् भगवतोऽलौकिकं सामर्थ्यं प्रायेणाऽस्याऽनभिप्रेतमिति, तदभिप्रायेण जीवे भगवति च सन्दिग्धमर्थद्वयं पृच्छति। तत्र प्रथमं भगवति सन्देहचतुष्टयम्, जीवे च द्वयं पृच्छति—

SRI SUBODHINI: Towards the end of the previous (6th) chapter, it was told, that answers were given, as per one's intellect only. It was further told, that the reason for this was, that the 'Aatma' does not want or require it's own single "path"! Through these "words", what is

conveyed is, that our Lord has “supernatural” capacity and He can “act” in so many “ways”! Now, Sri Vidurji, getting doubts on the “opinion” of Sage Maitreya — i.e. about our Lord and the “Jeeva” — now asks “4” doubts, on our Lord, and “2” doubts, about the “Jeeva”.

विदुर-उवाच-

ब्रह्मन्! कथं भगवतश्चिन्मात्रस्याऽविकारिणः।

लीलया चाऽपि युज्येरन्निर्गुणस्य गुणाः क्रियाः॥२॥

VERSE 2 Meaning: “Sri Vidurji asked, “Oh Brahman! How is it possible, that in our Lord, who is “changeless”, being beyond the “qualities”, and of the form of pure consciousness only, we are able to see the prevalence of “qualities” and “actions”, even as a “Leela” (play)? (i.e. though, as “Leela” only).”

श्रीसुबोधिनी : ब्रह्मन्निति। करणादिव्यापारास्तथा एकविधा निरूपिताः, ते च गुणातीता एवेति वक्तुं न शक्यन्ते। सगुणाश्चेत् कार्य कारणवैलक्षण्यम्। ब्रह्मन्निति संबोधनं ज्ञानस्य निश्चितत्व एव ब्रह्मभावो भवतीति। तव निश्चितमेव, किन्तु बोधनार्थं पृच्छ्यत इत्यौद्धत्यसमाधानम्। **कथमिति** प्रकारे प्रश्नः। **भगवतश्चिन्मात्रस्येति।** भगवच्छब्दो न यौगिकः, किन्तु रूढ्या ब्रह्मपरः। तच्च चिन्मात्रमेवेति धर्मशक्तिविशेषस्वरूपानामभावात्, वाच्यवाचक-संबन्धाद्यभावात्, अनिरूप्यत्वाच्च कथं तादृशस्य जगत्कर्तृत्वम्। कर्तृत्वादयश्च धर्मा विकृता विकारिणो भवन्ति। अतोऽविकारिणो भगवतः प्रयोजनसन्देहपूर्वपक्षाभावेऽपि, निर्गुणस्य गुणाः क्रियाः कथं भवन्तीति बीजसन्देहप्रश्नः। कार्यं हि बीजप्रयोजनाभ्यां विना न भवति। तत्र प्रयोजनं परमानन्दस्य जगति नाऽस्त्येव। ‘लोकवत्तु लीला.....’ इतिन्यायेन प्रयोजनाभावेऽपि लीलया करिष्यतीति चेल्लीलाऽपि न संभविष्यतीत्यग्रे वक्ष्यते। अस्तु वा लीला, तथापि जगतो बीजं न भगवान्, विलक्षणत्वात्। जगदचेतनं विकारि नानारूपं च, भगवांस्तु चिन्मात्रमविकारि च। किञ्च, जगत्सगुणम्, भगवान्निर्गुणः; अतः कार्यकारणवैलक्षण्यात् न भगवत्कार्यं

जगत्। यद्यपि चिन्तामणेः सकाशात्तद्विलक्षणं सकलमेव कार्यमुत्पद्यते, तथापि पूर्वपक्षिणः पक्षे न चिन्तामणिमात्रात् कार्यमुत्पद्यते, अन्यथा सर्वदैवोत्पद्येत। किन्तु कामयितुः सन्निधाने यथा यथा चिन्तोपद्यते, घटाकारेण च; तथा तथा मणिसान्निध्यात् ते पदार्था मनसा भाविताः कायकृता इव भवन्ति। इयमलौकिकी तस्य शक्तिः। भगवतस्तु द्वितीयसान्निध्याभावान्नाऽनेनाऽपि प्रकारेण कार्योत्पत्तिः सम्भाविता। तदाह—चिन्मात्रस्येति॥२॥

एवं बीजभावं दूषयित्वा फलभावापन्नां लीलां दूषयति—

SRI SUBODHINI: “Oh Sage! You have told me about the senses, their presiding celestial deities, and their functioning, in one way only — ie, we cannot say, that these ‘senses’ are beyond the three qualities (Ganaateeta) only. But, if we say, that all these, are within the three “qualities” (Saguna), then, we are able to see the difference, between “cause” and “effect”, here!

‘Oh Brahman!’ — Sage Maitreya has been addressed, in this way, to emphasize, that THE ATTITUDE OF BRAHMAN DAWNS ON ATTAINING “CERTAIN AND DETERMINED” KNOWLEDGE! Thus, ‘Oh Sage! You have in you, this determined knowledge. Hence, I am asking these questions, only with a view to attain “knowledge”, not to contradict you at all!’ Our Sri Mahaprabhuji says here, that through this “addressal”, Sri Vidurji has expressed his deep “humility” also!

The word ‘Katham’ (how?) indicates the nature of this question. It is said here, that “Brahman” (Bhagawan) is “pure consciousness”. Hence, in this divine nature (form), there is the absence of 4 factors viz. (1) DHARMA — Qualities of treating or regarding oneself as “Asat” (untruthful — non existing). (2) SAKTHI — Of time, and the power of “illusion” (Maya). (3) VISESHA — Having a “form” etc., with a view to

differentiate, from the qualities of others and (4) SWAROOPA – meaning a “body”!

There is no relationship (for this “consciousness”) with either “meaning” (Artham) or “words” (sound) also. Moreover, this “consciousness” is indescribable! How can this “pure consciousness”, be the creator of this Universe? The sense of “doing tasks” denotes “changes” (Vikaari). But, the Lord is said to be “changeless”, i.e. there is no “goal or result”, required by the Lord, for doing this creation (i.e. He does not need anything)!

Hence, HOW CAN THERE BE “QUALITIES AND ACTIONS” (“GUNAS AND KRIYAAS”) IN OUR LORD, WHO IS “NIRGUNA” – BEYOND THE THREE QUALITIES? In this way, Sri Vidurji got doubts, on the “nature” of the “seed” itself – although a “task” cannot be done, without a “seed” and “goal” (result).

Now, from the above two factors, we can safely conclude, that OUR LORD DOES NOT NEED A RESULT (GOAL) FROM THIS UNIVERSE! – AS HE IS, BY HIMSELF, FULL, WITH HIS OWN HIGHEST BLISS (PARAMAANANDA).

It has been said, that “this Universe is a “Leela” of the highest truth” (LOKAVATHU LEELA KAIVALYAM). In other words, without a motive, the Lord has created this Universe, as a “Leela” only (play)! If someone says, that such a “Leela” (play) is not possible or it is possible – then, how can we say, that our Lord is the “seed” for this Universe? E.g. The Universe is “gross”, full of changes, and of many forms! Our Lord is “consciousness, changeless and of one nature”. Specially, this Universe is full of “qualities”, (Saguna) and our Lord is beyond all “qualities” (Nirguna). In this way, there is difference

between the “task” and it’s “cause”! Through this, we may conclude, that this Universe, is not the “task or work” of our Lord.

Though, the various “objects”, manifest themselves, from the divine gem of CHINTAMANI, we see them also as different from the “gem” itself. We can see clearly, that from this “gem”, “tasks and actions” do not get originated (as only “objects” get originated). Moreover, this “gem” also cannot originate “objects” continuously. A person, with a desire for a particular object, has to go near to this “gem”, and express his “desire”. Then only, this “gem”, will produce the desired object! This is the only “supernatural” power of the “gem”!

With our Lord being “pure consciousness”, this sort of “actions”, are not possible (like the gem “Chintamani”)..

In the above manner, after raising a “doubt” on the “seed” form of our Lord, now, a “doubt”, is expressed on the “result” (Phalam) — as to how, our Lord has to enact a “Leela” to attain a “result”? — as per the following verse.

क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषाऽन्यतः।

स्वतस्तृप्तस्य च कथं निवृत्तस्य सदाऽन्यतः॥३॥

VERSE 3 Meaning: “A boy always has the desire and attachment to play with others. Due to this desire, he puts efforts to play! BUT, OUR LORD IS ETERNALLY FULFILLED AND SATISFIED (NITHYATRUPTA) WITH ALL HIS “DESIRES”, IN A TOTALLY FULFILLED STATE (POORNAKAAMA). HE IS ALSO, ALWAYS, UNATTACHED! HOW COME, HE HAS DECIDED TO PLAY HIS “LEELAS”? (IN OTHER WORDS, HOW DID HE GET THIS DESIRE TO “PLAY”? ie FOR WHAT “REASON”?)

श्रीसुबोधिनी : क्रीडायामिति। लीला नाम विलासेच्छा, कार्यव्यतिरेकेणैव कृतिमात्रम्। न तथा कृत्या बहिः कार्यं जन्यते, जनितमपि कार्यं नाऽभिप्रेतम्; नाऽपि कर्तरि प्रयासं जनयति, किन्त्वन्तःकरणे पूर्णे आनन्दे तदुल्लासेन कार्यजननसदृशी क्रिया काचिदुत्पद्यते, यथा लोके राज्ञः। सा लीला। साऽपि नोपपद्यते। तत्र प्रयोजनाभावेऽपि हेतुरस्ति। स च हेतुलोकसिद्ध एव वक्तव्यः, लोकन्यायेन लीलानिरूपणात्। स च लीला बाले प्रसिद्धा। बालस्याऽपि कामेनैव चिक्रीडिषा भवति, अन्यथा सर्वदैव क्रीडितुमिच्छा स्यात्। कामोऽपि सहेतुकः, अन्यथा सर्वदा स्यात्। तदाह—अर्भस्य क्रीडायामुद्यमः प्रथमतो भवति। स चाऽर्भस्य प्रथमं कामात्। तत्रैवं वाक्यरचना—प्रथमतोऽर्भस्य कामो वासनया, ‘काममय एवाऽयं पुरुषः’ इति श्रुतेः। तदनन्तरं चिक्रीडिषा क्रीडितुमिच्छा अन्यतश्च भवति; अन्यं बालकं निमित्तमाश्रित्य, एकस्य क्रीडाऽसम्भवात्। तदभावे कामेऽपि क्रीडेच्छा निवर्तत इति। कामोऽत्र क्रीडाज्ञानम्। क्रीडायाः फलरूपत्वात् साधनरूपत्वाच्च कामप्रयत्नयोरेकविषयत्वम्। यत्र पुनः स्वर्गादौ साधनफलयोर्भेदः, तत्र कामः स्वर्गे, चिकीर्षा यागे। अत्रोऽत्र न पौनरुक्त्यम्। तदनन्तरं क्रीडायामुद्यमो भवति, क्रीडां कर्तुमुद्युक्तो भवतीत्यर्थः। केचित्तु, ‘कामस्यैव विशेषणमुद्यमं वदन्ति। उद्यमयतीत्युद्यमः, काम एव पुरुषमुद्यमयति अन्यतश्चिक्रीडिषा भवति’ इति। तच्चिन्त्यम्। एतादृशोऽदि पक्षो भगवति न सम्भवति। स्वतृप्तस्य कामो न सम्भवति। कामो ह्यपूर्णस्यैव, अन्यथा फले जातेऽपि कामः स्यात्। स्वस्यैव सर्पफलरूपत्वात् प्राप्तत्वाच्च तृप्तस्य कामाभावो लोकसिद्धः। प्रकारभेदेनैव कामतृप्तिश्चेदतृप्तो भगवान् स्यात्। ततश्च स्वार्थमेव कुर्यात्। एतादृशी तृप्तिरदूषणमिति चेत् स्वानन्दस्य परिच्छेदः स्यात्। तस्माद्युक्त्या कामो निरूपयितुमशक्य इति ‘सोऽकामयत’ इति श्रुतिरन्यपरा भवति। नित्यश्चेत् कामः स्यात्, सर्वदैव कार्यं भवेत्। कार्यपक्षे तु तज्जनान्तराभावादनुत्पत्तिरापद्येत। कालादिना तदुद्बोधपक्षेऽपि भगवतः कालादिसंबन्धो भवेत्। स च नास्तीत्याह—निवृत्तस्य सदाऽन्यत इति। अन्यसंबन्धाभावस्तस्य सर्वदा; अतोबीजप्रयोजनाभावात् भगवतः कार्यपक्षोऽनुपपन्नः॥३॥

किञ्च, मायायां स्वीकृतायां यद्यपि पूर्वोक्तसर्वदूषणनिवृत्तिर्भवति, किन्तु तदेव स्वीकर्तुमशक्यम्, भगवतो मायासंबन्धस्य निरूपयितुमशक्यत्वात्। माया ह्यज्ञानात्मा, सा ज्ञानाभावे भवति। भगवतस्तु ज्ञानाभावो न सम्भवतीत्याह श्लोकद्वयेन—

SRI SUBODHINI: What is the true meaning of “Leela” (play)? Answering this, it is said, that “Leela” means “to do an “act” of play, for relaxation and joy” (Vilaas) i.e. The desire to play and relax is called as “Leela”! This “Leela” can happen, without an “action” or “creation” outside! Even, if an action of creation takes place, there need not be attachment or desire, for the same, in the mind of the creator or “actor”! Being a “play”, the creator never feels “stress and strain”, for this origination or play also!.

Our Lord has total bliss, in His inner self, at all times! Due to the joy of this “bliss”, it is said, that the “power of action” gets originated, to fulfill certain “tasks”! This is called as “Leela”, as a result of “limitless” highest bliss and joy! E.g. Like a king wants to play! But, does our Lord has a “result or goal” in view, for His “Leela” of this vast creation? Is there a “reason” for this creation, even if there is no “goal or result”, in the “mind” of our Lord?

An example of the “boy” has been referred to here. A “boy” plays only, when he has a “desire” to play! Is there a “reason” (cause) for this desire to play? Usually, the “boy” plays only, when he has a “desire” in him to play! Thus, this “desire” arises in the mind of the boy, due to it’s latent tendencies (Vaasanas). Does this “apply” to our Lord?

The Vedas say, that “a ‘being’ is filled up with desires” (KAAMAMAYA YEKAAYAM PURUSHAHA).

On the rise of "desire", due to the presence of "latent tendencies", the boy wants to play with others! — as being "alone" (single) he cannot play! He needs the association of other boys, to fulfill his desire to play! In the absence of the "other", his desire to "play" continues to remain unfulfilled. "Desire" (Kaamana) is defined, as the "rise of thinking to play" — thus "play" becomes a "result", and also an "instrument"! Due to this, "desire" and "efforts" are same! But, in the case of "heavens", the desire to attain "heaven", and the necessary efforts to be done for the same, are different! (i.e. not same) e.g. the desire to attain "heaven", being a "result", is made possible, through the desire to do the 'Yagnam' (sacrifice) which is an "effort" — the "sacrifice" is only an "instrument" (Saadhan) here! In this way, without the "effort", the "result" of attaining "heaven" will not be attained.

The boy also puts "efforts" to play! Thus, the "effort" becomes the external manifestation of "desire" i.e. desire only makes a person, to put efforts! Thus, desire and efforts are same! The desire to play with another arises.

Does this sort of "desire", to play with another, arise in the mind of our Lord? OUR LORD IS HAILED, AS THE ONE, WHO IS ALWAYS SELF SATISFIED! HE NEVER HAS ANY DESIRE! DESIRE ARISES ONLY, IN THE MIND OF THAT PERSON, WHO IS EMPTY I.E. NOT FULL AND SATISFIED!

OUR LORD IS ALWAYS FULLY SATISFIED! IN FACT, HE, INDEED IS THE "RESULT AND GOAL" FOR EVERYONE! HE HAS ALWAYS, IN HIM, ALL THE CONCEIVABLE "RESULTS"! HENCE, NO DESIRE ARISES IN HIS MIND!

BUT WHAT IS THIS “DESIRE”, OF OUR LORD, SPOKEN, BY THE “VEDAS”, THROUGH IT’S REFERENCE, “HE DESIRED TO BECOME MANY” (SO AKAAMAYATA)! This reference, it is said, pertains to the “Brahman”, with “attributes” (Gunas) or to the “Jeeva”, and not to the “Absolute Brahman”, who is “beyond all attributes” (Nirguna)! If this “desire” is “permanent”, then the “action” also should be permanent. Can we say, that the factors of “time” (Kaala) etc. awakens the “desire” in our Lord, for effecting this creation? By accepting this “view”, we have to automatically accept the relationship of our Lord with “time”, and other factors! But, this is not the case, as OUR LORD IS TOLD TO BE UNRELATED TO ANYTHING OUTSIDE OF HIMSELF — FREE OF ANY OUTSIDE ATTACHMENT!

Due to the above analysis, we cannot say, that our Lord is the “seed” for the creation of this Universe, as His “task”!- as HE HAS NO “DESIRE”!

But, by accepting the view, that this entire Universe has been created, through the power of our Lord, we are able to cross over all “accusations” and “defects”! But can we accept this theory? Especially when, acceptance of this view, will make us, also accept the view, that our Lord is related to “Maya” also! “Maya” is of the form of “ignorance” (Ajnana), and it “prevails” only, when true knowledge (Jnana) is absent! OUR LORD, IS BY HIMSELF, THE FORM AND SYMBOL OF “KNOWLEDGE” (JNANA) — as we can see from the next verse. Then, How does our Lord “create. protect and destroy” this Universe?

अस्त्राक्षीद्भगवान्विश्वं गुणमय्यात्ममायया।

तया संस्थापयत्येतद्भूयः प्रत्यपिधास्यति॥४॥

VERSE 4 Meaning: “OUR LORD CREATED THIS UNIVERSE THROUGH HIS POWER OF “MAYA” WITH “QUALITIES”. WITH THIS SAME “MAYA” POWER HE PROTECTS THIS UNIVERSE AND DESTROYS THIS UNIVERSE (WITHDRAWS IT UNTO HIMSELF) THROUGH HIS POWER OF “MAYA” ONLY!” (we will see this “view” of Shri Vidurji, As “wrong”)

श्रीसुबोधिनी : अस्त्राक्षीदिति। चित्संबन्धिनीमेव मायां मन्यमानस्यैष प्रश्नः। भगवानिदं विश्वं गुणमय्याऽऽत्ममायया अस्त्राक्षीत्, तथैव च संस्थापयति, तथैव च भूयः प्रत्यापिधास्यति संहरिष्यति॥४॥

एवं माययोत्पत्तिस्थितिप्रलया विश्वस्य भगवत्कृता इति पक्षमनूद्य, मायासंबन्ध एव तस्य न घटते, पूर्णज्ञानत्वादित्याह—

SRI SUBODHINI: This is a statement of a person, who regards “Maya” as being related to “consciousness” (Chaitanya). It is said here, that our Lord has made this Universe, through His power of Maya, full of “qualities”. It is further said, that He protects this Universe and destroys the same, through this power of “Maya” only.

After telling, that our Lord creates, protects and destroys this Universe, through His power of Maya, through the next verse Sri Vidurji says that OUR LORD, BEING OF THE FORM OF TOTAL KNOWLEDGE (POORNA JNANA) CANNOT BE RELATED TO MAYA AT ALL”

देशतः कालतो योऽसाववस्थातः स्वतोऽन्यतः।

अविलुप्तावबोधात्मा स युज्येताऽजया कथम्?॥५॥

VERSE 5 Meaning: “How can our Lord (i.e. the “Aatma”), who cannot be destroyed (or affected) through place (Desham), time (Kaala), situation (Awastha) by Himself or from the other, be, ever related, to “Maya”?”

श्रीसुबोधिनी : देशत इति। ज्ञानस्य नाशः पञ्चधा सम्भवति। भगवांस्तु पञ्चप्रकारेणाऽप्यविलुप्तावबोधात्मा। न विलुप्तऽवबोधो ज्ञानं यस्य, तादृशश्चासावात्मा च। बोध एवाऽऽत्मावा। स कथमजया युज्येत? तत्र कस्यचिद्बोधो देशेन नश्यति, घटज्ञानं घटेन परिच्छिन्नं पटं न विषयीकरोतीति देशतस्तस्याऽभावः। कालतोऽपि ज्ञानस्य नाशः, कालान्तरे विस्मरणात्। अवस्थातोऽपि नाशः, स्वप्ने जाग्रदवस्थावस्तूनां ज्ञानाभावात्। स्वतोऽपि नाशः, उदासीनज्ञानानां संस्कारानाधायकत्वात्। अन्यतोऽपि नाशः, विरोधिगुणप्रादुर्भावात्। भगवतस्तु ज्ञानं पञ्चविधैरपि दोषैरसंबद्धम्। तत्र सर्वविषयकत्वान्न देशतः परिच्छिन्नम्, नित्यत्वान्न कालतः, भगवतोवस्थाभावान्नाऽवस्थातः, निर्विषयकत्वान्न स्वतः, भगवतो विरोधिगुणाभावान्नाऽन्यतः। अतोऽजया मायया प्रकृत्या वा न युज्येत। तस्मात्स्वतोः वा, मायासंबन्धेन वा, भगवतो जगत्कर्तृत्वं नोपपद्यते॥५॥

किञ्च जीवोऽपि भगवानेव त्वया निरूपितः तथा सति तदर्थं जगत् सृष्टौ हिताकरणादि दोषः। दोषान्तरमप्याह—

SRI SUBODHINI: A person's "knowledge" (Jnana) gets destroyed, due to 5 reasons. But, this "destruction", through 5 reasons, does not take place with our Lord — as our Lord is the symbol of "Jnana" itself! How can then, this symbol of "Jnana", ever get related or affected by "Maya"?

What are the 5 "causes" for the destruction of one's 'Jnana' (knowledge). (1) Through the limitation, caused by "place" (Desam), Jnana can get destroyed. In other words, "Jnana" of a person is effective only, at a certain place, and not in another place or everywhere! E.g. like the knowledge of "pot" only, may make a person, being not aware of the knowledge of a "cloth"! This is due to the fact, that this person's "Jnana" is limited and confined to the "pot" only. (2) The factor of "time" (Kaala) also destroys "knowledge" — through forgetting

it, by the efflux of "time". (3) Through a particular "situation" (Awastha) also, knowledge can get destroyed e.g. like in the "dream state", the knowledge of the "waking" state is absent! (4) Knowledge can be destroyed by itself also — due to lack of devotion to knowledge! And (5) from "others" also, knowledge can get destroyed e.g. on the rise of "opposite qualities", the destruction of the initial qualities, takes place.

OUR LORD'S "JNANA" CANNOT BE "TOUCHED" BY ANY OF THESE 5 DEFECTS/ CAUSES! HOW? (1) Our Lord has the knowledge of all objects/subjects. Due to this, He cannot be limited by space or place! (2) Our Lord's "knowledge" is permanent and everlasting. Due to this, His "knowledge" cannot be limited by "time". (3) Our Lord does not experience a particular "situation" — as He is the only one, being "present" in all situations, without any "change" in Him. Hence, "situations" also cannot destroy our Lord's knowledge. (4) As our Lord is "changeless", His knowledge also does not get destroyed by itself! (5) Our Lord does not experience the rise of opposite qualities. Due to this, His knowledge does not get destroyed, by these opposite qualities.

DUE, TO ALL THE ABOVE REASONS, OUR LORD IS NOT, IN ANY WAY, RELATED OR CONTROLLED BY "MAYA" OR "PRAKRUTI" (NATURE). Hence, we cannot accept the view, that our Lord, either by Himself or through His power of Maya, creates this Universe.

"But the "Jeeva" is also our Lord only — this is what you have told me earlier! If the "Jeeva" is our Lord only, and if for the sake of the "Jeeva" only, this "Universe"

has been created by our Lord, then, the “Jeeva” will not get real benefit, (i.e. not useful) as there are these 6 types of “blemishes” (for the “Jeeva”). This is being told through the following verse.

भगवानेक एवैष सर्वक्षेत्रेष्ववस्थितः।

अमुष्य दुर्भगत्वं वा क्लेशो वा जन्मभिः कुतः?॥६॥

VERSE 6 Meaning: “This one Lord of the Universe, is residing in the temples (body) of everyone (i.e. in all), when this is so, (i.e. when the Lord Himself is the “witness” in the heart of everyone), then, how can misfortune or sorrow caused by “Karma” (actions) and “birth”, be attained or occur, to our Lord?”

श्रीसुबोधिनी : एक एव भगवान् सर्वक्षेत्रेषु सर्वदेहेषु अवस्थितः। सर्वदेहेष्ववस्थित एक एवेति वा। एतादृशस्य दुर्भगत्वं वा, जन्मभिः क्लेशो वा न भवेत्। अनुभवसिद्धत्वाच्च क्लेशस्य। अज्ञानतोऽङ्गीकारेऽपि स एव दोषः। पुनः पुनर्जन्मानि च श्रूयन्ते। तस्माद्भगवतो जीवभावोऽप्यनुपपन्नः, जगत्कर्तृत्वं चाऽनुपपन्नमिति॥६॥

एतस्मिन्नर्थे मे मनः खिद्यतीत्याह—

SRI SUBODHINI: Our “ONE” Lord only resides in the “bodies” of everyone. When this is so, how can misfortune or sorrow caused by “births” occur to our Lord? This cannot happen at all! But, sorrow and pain are experienced by the “Jeeva”. If this sorrow is caused by “ignorance” (Ajnana), then the relationship with “ignorance” causes the “blemish” (Dosham). We have also heard, that our Lord takes “births” (incarnations) again and again! Can we regard, due to this, that our Lord is also like the “Jeeva” only. This sort of “conclusion” also seems to be inappropriate! To speak about our Lord

as the 'creator of this Universe' also, seems to be not proper."

"In this way, my mind is unhappy, with all these questions and lack of right understanding!". Sri Vidurji says this as per the next verse.

एतस्मिन्मे मनो विद्वन्! खिद्यते ज्ञानसङ्कटे।

तन्नः पराणुद विभो! कश्मलं मानसं महत्॥७॥

VERSE 7 Meaning: "Oh wise sage! I am in sorrow, caused through the doubts, in my mind; regarding this "knowledge". Hence, please destroy this unbearable sorrow in my mind! You are capable of removing this sorrow and pain, in my mind!"

श्रीसुबोधिनी : एतस्मिन्निति। ज्ञानसङ्कटे ज्ञानस्य शब्दस्य। युक्तिरूपविशालमार्गाभावात् ज्ञानस्य प्रसरणाशक्तेः, सङ्कटं युक्त्यभावः। अन्यथाज्ञानं वा सङ्कटम्। तत्र निर्द्धारार्थं प्रवृत्तं मनः प्रसरणाभावाद्युक्त्यभावेन खिद्यति। तं खेदं नोऽस्माकं हृदये वर्तमानं युक्तिभिः पराणुद। तिष्ठत्वेतदित्याशङ्क्याऽऽह—कश्मलं मानसं महदिति। इदं तु मनसो महत् कश्मलम्। तत्तु महद्भिर्दूरीकर्तव्यमेव, अन्यथा अग्रिमं पूर्वोक्तं च ज्ञानं दुष्टे मनसि न तिष्ठेत्। अतो निरूप्यमाणार्थबोधार्थमिदं पराणुदेत्यर्थः॥७॥

SRI SUBODHINI: "Sorrow of Jnana" means that the mere knowledge gained through the "sound" (words = Sabdam) does not lead to proper "understanding and realization" of true knowledge! Sri Vidurji experienced great sorrow and pain in his mind, and he was worried, as to why, he could not understand or realize the "true meanings" of what Sage Maitreya had said, so far! He felt the presence of several doubts in his mind (by way of "arguments"), and the net result of which, was lack of understanding! As right logic and reasoning (Tarka) were absent, his understanding also was incomplete! —

resulting into sorrow and pain, in the mind! (caused by “opposite” understanding or knowledge also). He says, that this “pain” is unbearable, as it creates great sorrow in the mind! The noble saintly Mahaatmaas, like Sage Maitreya only, can remove this sort of “great sorrow and pain” — as in the presence of this “sorrow”, the “wisdom”, which is being told or would be imparted, in the future, cannot be grasped and retained! — especially when the “painful” mind, will be full of blemish and defects! “Hence, as I am eager to attain the “knowledge” being expounded by you, please be gracious, to remove this pain, in my mind!”

“Through the following 6 “Kaarikaas” our Sri Mahaprabhuji is explaining the meaning, as expounded, in the 6 verses, as told by Sri Vidurji (PRAKASH).

कारिका—

ऐश्वर्यं प्रथमे त्यक्तं द्वितीये वीर्यमेव च।

यशःश्रियौ तथा द्वाभ्यां वैराग्यं ज्ञानमन्त्ययोः॥१॥

KAARIKA 1 Meaning: “Sri Vidurji renounced the “opulence” (of our Lord) through the first verse. The second verse gave up “Veeryam” (our Lord’s power). In the same way, through the 3rd and 4th verses, the two qualities of “Yash” (fame) and “Shree” (wealth — Goddess Sri Mahalaxmi) were given up. Through the 5th and 6th verses, the two virtues of “Vairagyam” (detachment) and “Jnana” (knowledge) were given up.”

कारिका—

स्वयुक्त्या भ्रमसम्पत्त्या भगवत्त्वं निराकृतम्।

ततोऽत्र भगवद्वादः सर्गेऽपि विनिराकृतः॥२॥

KAARIKA 2 Meaning: “Sri Vidurji got “deluded”, through his own imagined “reasoning”, through which, he hastened to “condemn” the “divinity” of our Lord! In this process, he “condemned” specially, the truthful sustainment of our Lord too!”

कारिका—

तस्मिन्निराकृते प्रश्नो न पूरित इति स्थितम्।

अतस्तस्योत्तरं वाच्यं स्वोक्तार्थस्थापनायहि॥३॥ ॥६॥

स हि मैत्रेयः सर्वनिरपेक्षश्चित्तशुद्ध्यर्थं यथोक्तं गृहीत्वा, आवर्तनीयमित्युक्त्वा, पूर्वपक्षे कृते किमग्रे वदति नवेति सन्देहं वारयितुम्, शुको वदतीति पक्षं सहेतुकमुपपादयति—

KAARIKA 3 Meaning: “Despite being “condemned” in this way, he could not get the full answers to his questions. Hence, it became necessary, to speak about it’s “true meaning”, with a view to answer his question.”

[NOTES: Sri Vidurji, through his 6 verses, had told, that he lacked “knowledge” (Jnana). He had told, that “our Lord resides in all the “bodies” — Hence, our Lord resides in the body of Sri Vidurji also. Due to this, it appears, that Sri Vidurji meant to say, that our Lord also lacks “knowledge”. In this way only, it is said, that he gave up “knowledge” (Jnana) — PRAKASH.]

Sage Maitreya had no desire at all for anything! He gave the “instructions”, that, for the sake of attaining “purity of the mind”, “you should repeatedly contemplate on the “truths” which I have told you”! After this, Sri Vidurji had asked about his “doubts”! With a view to emphasize, that Sage Maitreya will certainly answer the questions of Sri Vidurji, now, Sri Sukadeva speaks, through the next verse, along with the “reasoning” thereof.

श्रीशुक उवाच—

स इत्थं चोदितः क्षत्वा तत्त्वजिज्ञासुना मुनिः।

प्रत्याह भगवच्चितः स्मयन्निव गतस्मयः॥८॥

VERSE 8 Meaning: “Sri Sukadeva said, “When Sri Vidurji, who was very disciplined and eager, with the

desire to know the “truth” (Tatwam), inspired Sri Maitreya in this way, Sage Maitreya, who was “ego-free”, and whose mind was fully established in our Lord, began to reply, smilingly, to Sri Vidurji’s questions/arguments, with a demeanor, showing no “surprise” at all (due to Sri Vidurji’s doubtful question)!”

श्रीसुबोधिनी : स इत्थमिति। भगवदीयत्वात् भगवदाज्ञासहकारित्वात् विदुरस्य प्रेरकत्वम्, मैत्रेयस्य कथनेच्छाजनकत्वम्। क्षत्रेति स्वतोऽपि प्रेरकत्वम् निपुणत्वात्। तत्राऽपि तत्त्वजिज्ञासुना। नोद्ग्रहणमात्रम्। अतस्तत्त्वजिज्ञासुं बोधयेदिति। किञ्च, मुनिरयं निर्द्धारितं जानाति, भाव्यर्थं च। भगवदाज्ञापरिपालनार्थमाक्षेपोऽपि समाधातव्य इति भगवच्चित्तः। भगवानेव तच्चित्ते निर्द्धारितं बोधयत्विति प्रार्थनार्थं वा। स्मयन्निवेति। किमेतैरेतावत्कालं भारतादौ बुद्धमिति हसन्निव। इवेति भगवन्मायाया मोहकत्वात्। गतः स्मयो गवों यस्या। अतोऽयं गूढतया निरूपयिष्यति, अनधिकारेणाऽज्ञाने पुनः प्रश्ने वा तूष्णीं स्थातव्यमिति निबन्ध एवाऽत्र समाधानं स्पष्टतया निरूपितम्॥८॥

SRI SUBODHINI: Sri Vidurji became the “insp-irer”, as he was always a great “Bhaktha” of our Lord, being “belonging to our Lord” (Bhagawadeeya). Moreover, our Lord’s “order”, also became an “inspiring factor”. Sage Maitreya was also totally “belonging to our Lord”! Hence, in Sage Maitreya, a desire to reply arose, due to our Lord’s “orders” only. The word “Kshatra” is used here, to indicate the inherent efficiency and capacity of Sri Vidurji and, in this way he could be an “inspiring factor”, by himself! Moreover, he had the desire to know, about the “truth” – not merely the “superficial” information! Hence, Sri Vidurji deserved to be told, about the highest truths – especially, when Sage Maitreya, being a noble saint, (Muni) had the certain knowledge of the “highest truth” (Tatwam). He was also aware of the future too.

The word “established in our Lord, with his mind” (Bhagawad Chittaha) has been used here, with the meaning that the “order” of our Lord, will get fulfilled only, when all the “blemish” is removed or mitigated. Hence, Sage Maitreya, with a view to totally fulfill the orders of our Lord, will remove all the “blemish” from the “arguments” (mind) of Sri Vidurji. Alternately, these words would also mean, that our Lord will enlighten the mind of Sage Maitreya, with His highest truth. Moreover, Sage Maitreya will pray to our Lord, and then only give the “answers”. The word “Smayanniva” (as though “surprised”) indicates, that the sage did get a thought, as to how Sri Vidurji had asked such questions, even after knowing the scriptures and others (e.g. Mahabharata). Hence, Sage Maitreya smiled before giving his reply. This “smile” is infatuating by nature, as it belonged to the power of Maya of our Lord! Sage Maitreya had no “ego or pride” in him. Sage Maitreya will now speak the highest truth in a “hidden secret way”, as Sri Vidurji was not yet “deserving” to hear about it! Perhaps, through “ignorance”, he may ask questions again, and Sage Maitreya might have to become “silent”! This aspect has been clarified by our Sri Mahaprabhuji, in his “Nibandham”. Hence, he is explaining the “meaning”, through the following “Kaarikaas”.

गुणातीतात् सृष्टिकथा सर्वथा नोपपद्यते।

कार्यकारणवैजात्याल्लोकहेतोरभावतः॥१॥

KAARIKA 1 Meaning: “The “task” (“Universe — Kaaryam) and “cause” (Brahman — Kaaran) are both different! There is the absence of a “desire” of the “worldly” type! Hence, Brahman, which is beyond the three qualities, cannot be the “originator” of this creation.”

निरुपाधिकरूपे हि सन्देहद्वयमीरितम्।
सोपाधित्वे परिहारस्तदेव न भवेदिति॥२॥

तृतीयो ब्रह्मणः सिद्धो जीवेऽप्येवमभेदतः।

मायासंबन्धकार्ये हि परिहार्ये तयोः क्रमात्॥३॥

KAARIKAS 2 and 3 Meaning: “In this way, from the “quality-free Brahman”, this Universe cannot be created — Sri Vidurji has expressed “two doubts” on this aspect! Sri Vidurji has sought removal of his “doubts” by telling, that “Brahman” is with “qualities” i.e. This Universe has got originated from the “Saguna Mayik Brahman” i.e. from Brahman with qualities, through His power of Maya! On this, the followers of philosophical system, aver, that Brahman can never be affected by the “qualities or by Maya” — as it will be wrong and “blemishful” to consider Brahman in this way! This “blemish” cannot be removed at all!”

प्रथमस्य परीहारः षष्ठ्या नित्यतयोदितः।

भगवत्त्वाविरोधित्वं प्रकृत्यैव च सूचितम्॥४॥

KAARIKA 4 Meaning: “Both the “Jeeva” and “Brahman” are undivided! Sri Vidurji got “doubt” here also! In this way, the doubt, regarding the relationship of Maya with Brahman and “Jeeva”, has to be removed, as also the doubt, regarding the “tasks”, which are done by Maya! The first “doubt” has been removed through the 8th verse — by telling that “Maya” is eternally related to Brahman.”

असमासात् प्रधानत्वं तेन नोपाधिसम्भवः।

द्वितीयस्य परीहारे विरोधात् कार्यबाधनम्॥५॥

KAARIKA 5 Meaning: “If we regard, that there is

eternal relationship of Maya with our Lord, then our Lord's "status" of being beyond the three qualities (Gunaateetatwam) will get affected. Removing this doubt, it is said. that the word "Bhagawan" has been used only to reemphasize, that despite having eternal relationship with Maya, our Lord's "status" of being, beyond the "three qualities", does not get affected at all! This is due to the fact, that our Lord is always greater than "nature" (Prakruti). Moreover, it is also indicated, that "Maya" is not a "quality" of our Lord — SHE IS A SERVANT, WHO WILL DO ALL THE TASKS, AS ORDERED BY OUR LORD! Like a servant, remains separate and carries out all the "orders" of the master, in the same way, Maya also does all the tasks, as per the orders of our Lord! In this way, Maya is not a "burden", superimposed on our Lord. Like, the "sun's rays", from the sky makes the objects on the ground, lakes etc. shine, as per their own colors, in the same way, Maya is related to our Lord, from a distance, in an eternal way. The origin of this Maya related Universe, takes place, through the "Pure Brahman". Thus this "Pure Brahman", though being the root cause for this Universe, continues to remain changeless and unaffected. That is why, it is said, that Brahman is not "Mayik" at all!

Now, the answer is being given for the second question viz. (1) "Brahman" as the "doer" (Karthā) and (2) sorrow of the "Jeeva" (although the "Jeeva" is same as 'Brahman').

विरोधमात्रामाहोस्वित् आद्ये सेयं दृश्यतः।

द्वितीये भूषणं तस्या विरोधो न तु दूषणम्॥६॥

KAARIKA 6 Meaning: “Does the “task”, not take place due to “opposition”? or is there only “opposition”? It is a “waste” to say, that “No task is done”, especially when the “Jeeva” is seen, experiencing misfortune and sorrow! If there is only “opposition”, then it is sustaining the power of Maya, and it is not it’s “blemish”.”

विरुद्धकार्यसंबन्धस्तत्कृतस्तेन वर्ण्यते।

विरोधोऽपि प्रतीत्यैव न वस्तुनि यतो बृहत्॥७॥ इति ॥७॥

अत्र पूर्वपक्षसमाधानं ब्रह्मवादे स्पष्टमेव ‘दृश्यते तु.....’ इत्यधिकरणेन निरूपितम्। अविकृत एव भगवान् सर्वं करोति तादृशमेव भगवत्स्वरूपम्, श्रुतिप्रामाण्यात्; यादृशे अङ्गीक्रियमाणे सर्वसमाधानं भवति। तस्मात्तत्र न मायादिकल्पना। योऽनुपपत्तिपरिहारो मायया सोऽपि स्वरूपेणैव। एवं सति श्रौतार्थता भवति, अन्यथा त्वप्रामाणिकं स्यात्, स्वकपोलकल्पनात्। स पक्षोऽत्रैवर्णिकाय सर्वथा न वक्तव्य इति ‘दैव्यो वै वर्णो ब्राह्मणः’ ‘असुर्यः शुद्रः’ इति श्रुतेः ‘मायेत्यसुराः’ इति च। उपक्रमेऽपि—‘अथ ते भगवल्लीला योगमायोपबृंहिताः’ इति प्रतिज्ञानादत्राऽपि मायायैव समाधानमाह। सेयं भगवतोमायेति—

KAARIKA 7 Meaning: “Due to this reason, the relationship with the “tasks” done by “Maya” is not explained. This “opposition” is only an “impression” (superficial). It is not present in the “Jeeva” — as the “Jeeva” is of the form of the “Brihat” (Brahman — Imperishable Brahman — Akshara Brahma Swaroopam).”

In this way, in his “Nibandha”, our Sri Mahaprabhuji has removed the “doubts” of Sri Vidurji (through 7 Kaarikas).

In the “Brahma Sutras”, (2 — 1 — 9) through the “Adhikaraman” of “Drisyatetu”, very clearly the philosophical evidence of “Brahmavaada” (the transcendence and immanence of Brahman, as the highest truth) has been

stated. WHAT IS TO BE KNOWN IS, THAT OUR LORD DOES EVERYTHING, WHILE REMAINING AS "HE IS", WITHOUT ANY CHANGE IN HIMSELF (AVIKAARI). His divine form and nature has this "power", and this aspect is proved by the Vedas. By accepting this Vedic evidence, we get answers to all our "doubts". Due to this reason, we should not relate the factor of "Maya", to our Lord at all.

It is said, that this highest truth of the Vedas (of Brahmavaada) should not be spoken to a "non-Dwija" (i.e. only for the first 3 castes, this can be told). It has been said, in the scriptures, that the "Brahmin caste is celestial in nature". The Soodras are "demoniac" in nature. "Demoniac" persons (Asuras) are of "Mayik nature". Hence, "Brahmavaada" can be heard only by the "Dwijaas" (twice born). Even, in the beginning, Sage Maitreya had told Sri Vidurji, "I will tell you the 'Leelas' of our Lord, which are connected with the role of Yogamaya". Due to this, here also, Sage Maitreya is answering the questions of Sri Vidurji, through "Maya" only!

मैत्रेय उवाच—

सेयं भगवतो माया यन्नयेन विरुद्ध्यते।

ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम्॥८॥

VERSE 8 Meaning: "Sage Maitreya said, "The "Aatma" is the Swami (Lord) of everyone and is always "free and liberated". To say, that this "Aatma" gets into "sorrow and bondage" is indeed against intelligent thinking! But, in reality, this, indeed, is the power of Maya of our Lord!"

कार्यकारणवैजात्यं माययैव समाहितम्।

क्षणमध्ये तथा सर्वमन्यथैवाऽन्यथा भवेत्।

तादृश्येव हि सा शक्तिः स्वीकर्तव्याऽन्यथा न सा॥१॥

KAARIKA 1 Meaning: “Both, the “task” and the “cause” thereof, are different from each other. This doubt has been clarified, through the explanation of our Lord’s Maya! Only Maya, has the power to make everything (and everyone) in a split second, divided and separate! This power of Maya is so very powerful. We have to accept her omnipotent power ”

क्रिडासृष्टिस्तथा ज्ञानं ज्ञानेऽप्यज्ञानसम्भवः।

अभेदेऽपि यथा जीवस्तथा मायैव सा तथा॥२॥

KARIKA 2 Meaning: “If this power of Maya is not accepted, in this way, then the creation of this Universe, done, for the sake of “play” (Leela) and the manifestation of “ignorance” in “knowledge”, will not take place. Moreover, despite the oneness of “Brahman” and “Jeeva”, we still experience the sorrow and misfortune of the “Jeeva”. Due to all this, we should understand, that our Lord’s power of Maya is like the “experiencing” of the “Jeeva”!”

[NOTES: Though the “Jeeva” is another “form” of Brahman, we see it invested with the quality of “ignorance” (Ajnana). In the same way, is the power of Maya. Hence, through the power of Maya’s “form and nature” only, we can understand the “opposites” – PRAKASH. (i.e. everything is done by this power of Maya, which is a “handmaid” of our Lord)!

श्रीसुबोधिनी : इयं भगवतो माया सैव, याऽस्माभिर्जगत्कारणत्वेन निरूपिता। तव वाक्येऽपि सैव। अतो यदस्माभिर्निरूपितम्, तदेव त्वया तस्या विरुद्धधर्मनिरूपणेन निरूपितमिति नाऽत्र किञ्चित्समाधातव्यम्, यतः

सा नयेन न्यायशास्त्रेण विरुद्ध्यते। स विरोधस्त्वयैव निरूपिन इति नाऽस्माभिर्बोधनीयः, अस्यैव सिद्धान्तत्वात्। एतत्समाधानमुच्यमानं पूर्वपक्षेणैव मन्तव्यमिति भावः। विरोधमेव स्पष्टयति—ईश्वरस्येति। अयं जीव ईश्वर एव, 'तत्त्वमसि' अयमात्मा ब्रह्म 'विज्ञानमयः' इति श्रुतेः। अत एवेश्वरस्य सर्वसमर्थस्य संसाराद्विमुक्तस्य कार्पण्यं दैन्यम्, अनालोचितयाचकत्वं वा, ऐश्वर्यविरुद्धम्। बन्धनं च विमुक्तविरोधि॥८॥

ननु कथमेवं मायायाः स्वरूपम्? तथा सति प्रमाणानामप्रामाण्यमेव युक्तं स्यात्, सन्मार्गश्च विरुद्ध्येतेति चेत्। सत्यम्, एवमेव। परं सा माया यथा गमिष्यति तथोपायं वक्ष्यामि। तस्या गमनमेव मुख्यं समाधानमिति, तस्यां गतायां न कोऽपि विरोधः स्फुरिष्यतीति, अतो विरोधसमाधानार्थं न यत्नः कर्तव्यः, किन्तु मायानिराकरणार्थमेव प्रयत्नः कर्तव्यः। तस्यां गतायां भगवत्साक्षात्कारे सर्वेऽपि सन्देहा निवर्तन्त इति प्रकारान्तरेण ज्ञानमुपदिष्टं भवति, तदा स्वयमेव ब्रह्मवादं ज्ञास्यतीति। आसुरत्वे वा गते शूद्रत्वमपि गमिष्यतीति। तस्यां गतायाम्, स्वतो वा, बोधनीय इति भावः। मायादीनामेवंरूपां निद्रादिदृष्टान्तेनाह—

SRI SUBODHINI: This is our Lord's "Maya" only, which "I have told you, (Sri Vidurji) as the cause of the creation of this Universe!" You have also, through your words, told this "truth" only. Hence, you have told the same view, through a different "opposite" way! Hence, there is no necessity "to remove any doubt", from your mind (as you and I have expressed the same "truth" — albeit in opposite ways). You have told the same "truth" as though, it is a counter proposition!"

Sage Maitreya, now, clarifies the so called "opposite" view, by telling, that THIS "JEEVA" IS "ISHWARA" (LORD) ONLY! The proof for this "truth" can be seen in the Vedic sayings such as (1) "Thou are that" (Tatwam Twamasi). (2) "This "Aatma" is Brahman" (Ayam Aatma Brahma) and (3) "Full of special "Vijnana" (Vijnanamaya).

Due to all these Vedic references, the Lord (Ishwara) is omnipotent and is always "free" from this "Samsaara" (of births and deaths). Hence, this Lord will not seek "sorrow" without any "thinking"! — as this is against His quality of "opulence" (Aishwaryam)! Moreover, to regard the Lord, as "in bondage", is against His true nature of always be, in a "liberated" state (Vimuktha).

Then, what is the true nature of Maya? And why and how? If, we were to regard the nature of Maya, in this way, the "evidence" will be rendered as "non-evidence" (i.e. will not stand). This will also affect the "path and way", being followed and shown by sages and noble saints. "But I will tell you the "way", through which this Maya can be made to get out of one's heart! The "exit" of Maya, is the real realization, and no "doubt" remains, on the destruction (loss) of this Maya! Hence, you should not put efforts to remove your "doubts" (opposing views). But, you should put efforts to destroy the power of this Maya, through which only, the actual "Darsan" of our Lord will occur! On getting the "Darsan" of our Lord, all "doubts" will get destroyed by themselves!"

In this way, Sri Vidurji got "advice and answer", from Sage Maitreya. He was further told, "This "Jnana" will be realized, by you, as the true "Brahmavaada". Your state as a "Soodra", will also get burnt up, like the burning of camphor! When "Maya" gets out of your mind, you will attain this "Jnana". Moreover, I will also give the required instructions, so that, you will realize the highest truth! I have told you the form and nature of this Maya!"

Now, Sage Maitreya, explains and makes Sri Vidurji understand this, through the example of sleep etc. — as per the next verse.

यदर्थेन विनाऽमुष्य पुंस आत्मविपर्ययः।

प्रतीयत उपद्रष्टुः स्वशिरश्छेदनादिकः॥९॥

VERSE 9 Meaning: "In the way, a person, in his "dream", sees as "truthful and real", an event, such as cutting away of his head etc., although it is caused by ignorance only, in the same way, through "ignorance", this "Jeeva", though being always free from "sorrow and bondage", feels, that it is in "sorrow and bondage" (i.e. looks like)."

श्रीसुबोधिनी : यदर्थेनेति। यद्यस्मात्कारणात् अमुष्य जीवस्य पुंसः, अर्थेन बन्धकादिना विनैव आत्मविपर्यय आत्मनोऽन्यथाभावः प्रतीयत एव। प्रतीतिमात्रम्, नतु वस्तुतोऽस्ति। यतोऽयमुप समीपे द्रष्टा, न त्वयं दृष्यः। व्यापकश्चाऽयं प्रत्यक्संवेद्यः, परिच्छिन्नं पराक् चाऽन्यत्। यथा दर्पणे सन्निहिते तद्गतत्वेन विपरीततया मुखं दृश्यते, तथा मायासन्निधानेन आत्मा पराक् परिच्छिन्नश्च दृश्यते, इत्यन्यथादर्शने मायैव हेतुः। तत्र यथा स्वप्ने शिरश्छेदः प्रतीयते, न हि द्रष्टुः शिरश्छेदः सम्भवति, न वा द्रष्टुं शक्यते, चक्षुषस्तत्रैव विद्यमानत्वात्; प्रतीतिश्च वर्तते; विरुद्धश्चाऽयमर्थः; युक्तिश्च नास्ति; एवमत्राऽपीति भावः॥९॥

ननु मायायामयमात्मा प्रविशतीत्यात्मधर्मा मायायां भवितुमर्हन्ति, न तु मायाधर्मा आत्मनि; आत्मनि मायायाः प्रवेशाभावात्, 'तमसः परस्तात्' इति श्रुतः तस्मान्मायाधर्मा बन्धादयः कथमात्मनीत्याशङ्क्याऽऽह—

SRI SUBODHINI: In the "dream state", the "Jeeva" sees, as though, it is in "bondage" etc. — although in reality, it is free, and not bound at all, in the "waking state". — The "Jeeva" is only a "seer", and the "seen", really is only a "dream" (i.e. not real or truthful). The "seen" object does not exist at all. Moreover, this "Jeeva" is the "knower" of everything, from "inside" the body! All other "knowledge" is limited, and that too, from the

outside! Like the image, in a mirror, shows the “opposite” view! (The “right” side is shown as “left” and vice versa). Thus, this “opposite and different view”, is caused by Maya.

This truth is again explained, through another example. A person has a “dream”, in which, he “sees”, that his “head” has been cut away! In this way, during the dream state, it “appears” only, as though his head has been cut away! In the same way, the “task” of Maya is to “show”, the opposite!

A doubt arises here. This “Aatma” is told to “enter” Maya, through which, the “qualities” of the “Aatma”, come upon Maya. This seems to be appropriate. But, the “qualities” of Maya, cannot enter into “Aatma” at all! — due to the fact, that Maya can never enter into the “Aatma”! — as per the Vedic saying, “The Aatma is beyond the Tamas” (Tamasaha Parastat). Due to this, how come, the qualities of sorrow and bondage, are “seen” in the “Aatma”? This “doubt” is answered, through the following verse.

यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः।

दृश्यतेऽसन्नपि द्रष्टुरात्मनोऽनात्मनो गुणः॥१०॥

VERSE 11 Meaning: “If, this is told, in this way (for the “Jeeva”), how come this “opposite nature”, due to ignorance, is not in “Ishwara” also (the Lord)? The answer for this is given by telling, that usually, the reflection of the moon, in water, is seen, as though, it is trembling and moving, due to the disturbances on the surface of water, though, in reality, there is no disturbance, at all, in the “moon” situated on the sky! In the same way, the “Jeeva”, who is attached and egoistic, about

his "body", only feels these "non-existing qualities"! This is not experienced or felt by the Lord, who is the "Supreme Aatma"! (Paramaatma, compared to the moon, in the sky in this example)."

श्रीसुबोधिनी : यथा जल इति। यद्यप्यात्मनि माया न प्रविशति, आत्मैव तु प्रविशति; तथापि प्रवेशान्तरं तद्धर्मैः संबध्यते, न त्वप्रविष्टः। प्रवेशोऽपि प्रतीत्यैव। यथा चन्द्रमसो जले प्रतिबिम्बितस्य जलकम्पात्तत्कम्पः, न तु स्वभावतः; तथा असन्नपि धर्म आत्मनि मायासम्बन्धात् प्रतीयते तदाहदृश्यत इति। असत्त्वे हेतुः—द्रष्टुरिति। आत्मनिरूपितं वैलक्षण्यमिदम्। मायानिरूपितं वैलक्षण्यमाह—अनात्मनो गुण इति। अनात्मनः प्रकृतेर्देहादेर्व गुणो दृश्यत्वादिः॥११॥

अतो मायायां प्रतीत्या सम्बन्धात्, तत्सम्बन्धाभावार्थमुपायमाह—

SRI SUBODHINI: Let us take for granted, that Maya cannot enter into the "Aatma", and it is the "Aatma", which enters into Maya. But, after this "entry" of the "Aatma", "seems" (appears) to get affected, with the qualities of Maya! An example is given here, of the reflected image of the moon, in water! We usually see "wavering" of this reflected moon, due to the disturbance in water, caused by wind etc. This "wavering" is in the "waters", and not in the 'moon', situated in the sky! Neither, the "reflected moon" moves by itself! Thus, this "appearance" of wavering takes place in the moon — although in reality, neither the real moon, nor the reflected moon move! In the same way, there is the "appearance" of the qualities of "Maya", in the "Aatma" due to the relationship caused by Maya! In other words, it is "seen" only i.e. the qualities of the gross objects of "nature and body" are seen only, though they are not in the "Aatma"! This difference in appearance is caused

by Maya! What is “seen” belongs to Maya, and not to the “Aatma”.

In this way, this “appearance” of being related to Maya can be also removed. The “way”, is being explained through the next verse.

स वै निवृत्तिधर्मेण वासुदेवानुकम्पया।

भगवद्भक्तियोगेन तिरोधत्ते शनैरिह॥ ११॥

VERSE 11 Meaning: “In view of this, the “Jeeva” should observe the path of “Dharma” (righteousness) without any desire for results or fruits thereof! Through this, the “Jeeva” gets the Yoga of Bhakthi to our Lord, with the grace of our Lord. This devotion to our Lord, removes gradually, this “appearance” caused by ignorance (due to Maya).”

स वै निवृत्तिधर्मेणेति। स माया सम्बन्धो धर्मत्रयेण निवर्तते। यथा त्रिदोषे पुरुषो म्रियते, तथा धर्मत्रयसम्बन्धे तस्मिन्नेव शरीरे मायासम्बन्धो गच्छति प्रतीत्यात्मा। तान् धर्मानाह—निवृत्तिधर्मेणेत्यादिपदैः। तत्र प्रथमं निवृत्तिधर्माः कर्तव्याः, न निवृत्तिमात्रम्। तथासति भगवत्कृपा न स्यात्। ततो भगदनुकम्पा सत्वाकारान्तःकरणे स्फुरितस्य भगवतः कृपावलोकनम्। ततो भगवद्भक्तियोगः। भगवद्विषयत्वाद्भक्तेः साधनरूपत्वम्। योग इति निरन्तर कृतिः निरन्तरश्रवणादिकं भगवत्कृपाव्यतिरेकेण न भवतीति भगवद्भक्तियोगः पश्चादुक्तः। एवं त्रिभिर्गुणैर्मायासम्बन्धः शनैरस्मिन्नैव जन्मनि तिरोधत्ते। शनैरिति साधनबलानुसारेण॥११॥

SRI SUBODHINI: In this verse, Sage Maitreya is instructing Sri Vidurji, as to the way, through which, the “bondage of relationship” of Maya can be cut away! Like “death” takes place, for a human being, due to the rise and ascendancy of the three main defects in a human body viz. wind, phlegm and bile, in the same way, the “Maya”, in this body, gets destroyed, through the human being,

adopting and following three “qualities” or “Dharmas”!
These three “virtues” are detailed: (1) Protecting the path
of liberation from bondage i.e. following it (Nivruthi
Dharma). (2) Through the above, attaining the grace of
our Lord and (3) attaining “Bhakthi” to our Lord, through
His grace.

Our Sri Mahaprabhuji has very clearly explained, through the following two “Kaarikaas”, the very important necessity, to practice the “Nivruthi Dharma”.

विधानेन परित्यागः पुनस्त्यक्त्वा परिग्रहः।

एकाकित्वं तीर्थसेवा मौनं कृष्णानुचिन्तनम्॥१॥

कालादि प्राप्तदुःखस्य सहनं चाऽप्रतिक्रिया।

दयासन्तोषात्मजया मुख्या धर्मा निवृत्तितः॥२॥

सहसा सर्वक्लेशनाशार्थमुपायमाह—

KAARIKAAS 1 and 2 Meaning: “Firstly, “renun-
ciation” should be done, as per the scriptures. Later, a
devotee should adopt and protect the following virtues. (1)
Living alone. (2) Staying in holy places. (3) Observing
silence. (4) Always contemplating on our Lord Sri
Krishna. (5) Tolerating silently, the sorrow and pain, due
to the factor of “time” (Kaala). (6) Not taking remedial
actions to counter the effect of “time”. (7) Compassion
(Daya) to the entire Universe. (8) Control over the inner
mind. (9) Practicing “withdrawal” from worldly activities
(Nivruthi), so that the mind can chant our Lord's Holy
Names and remember our Lord Sri Krishna. All these
are very important virtues to be practiced.

The most important factor is TO SECURE THE
GRACE (KRIPA) OF OUR LORD! Through, the repeated
practice of the above “virtues”, the inner mind gets
purified and becomes “Satwik”. At this time, the grace

of our Lord descends on this devotee. After attaining this grace of our Lord, the union with our Lord, through intense "Bhakthi" to our Lord occurs! As "Bhakthi" is related to our Lord, it becomes the "path or effort" (Saadhan) itself ! The word "Yoga" (union) indicates, that devotion to our Lord is done at all times — on a permanent constant basis — A devotee can listen to the Leelas of our Lord, and do other devotional practices, on a permanent basis, only through the grace of our Lord. That is why, the word "Bhakthi Yoga" has been used i.e. uniting the mind with our Lord! In this way, these virtues, followed with the grace of our Lord, and His "Bhakthi", gradually removes the "bondage" of Maya, in this "birth" itself. The word "Sanaihi" (gradually) is used to explain the disappearance of the effect of Maya gradually, through the devotional practices, as described above!

Through the next verse, the "way" to destroy very quickly, all types of "sorrow and pain" is being explained.

यदेन्द्रियोपरामोऽथ द्रष्टात्मनि परे हरौ।

विलयन्ते तथा क्लेशाः संसृप्तस्येव कृत्स्नशः॥१२॥

VERSE 13 Meaning: "When, all the sense organs get freed from their objects and get established, in our Lord Sri Hari, who is the witness and the Supreme Aatma of everyone, at this time, all types of sorrow of the "Jeeva", caused by attachments and aversions get destroyed — like the loss of all types of sorrow, experienced, by the human being, during deep sleep!"

श्रीसुबोधिनी : यदेन्द्रियोपरामोऽथेति। यदैव सर्वेषामिन्द्रियाणां स्वत एव स्वविषयेभ्यो निवृत्तिः, अथ तदा भिन्नप्रकारेण आत्मनि द्रष्टा भवति, द्रष्टृत्वेन आत्मा स्फुरति; प्रकृत्यादिनियामकत्वं च स्फुरति, स्वस्य हरित्वं च। तदा विलीयन्ते सर्वे क्लेशा अविद्यादयः। ते पञ्चमस्कन्धे वक्तव्या

भवाटव्याम्। निवृत्तेरसम्भावितत्वनिराकरणाय दृष्टान्तमाह—संतुप्तस्येति संसुप्तस्य आत्मना सहैक्यं प्राप्तस्य। 'यथा स्त्रिया। संपरिष्वक्त एवमेवायं शारीर आत्मा प्राज्ञेनाऽऽत्मना संपरिष्वक्तः शेते' इति श्रुतेः। यदेति वचनात् नाऽस्य साधनस्य सिद्धिकालो नियतः॥१२॥

अतो नियतं हेतुमाह—

SRI SUBODHINI: When the sense organs withdraw themselves from the objects, then, the "Aatma" becomes the "witness and seer". The "Aatma" begins to assert it's true nature of being the controller of "Prakruti". The feeling of "being Lord Sri Hari" comes upon the "Aatma"! Ignorance and all other types of sorrow and difficulties get mitigated. All this will be explained in the 5th canto, while dealing with the "forest of births and deaths" (in the story of Jada Bharata).

As example is given, here, to make us understand this "state", better. It is said, that during the "deep sleep" state, the "Jeeva" becomes united with the "Aatma". In this state, all types of his sorrow and difficulties, are cut away. In the same way, on the realization of the "Aatma", all types of blemish pertaining to "ignorance" (Avidhya) get destroyed, and the "Jeeva" begins to enjoy ineffable bliss.

Our Sri Mahaprabhuji quotes, from the Vedas, which say, that like a happy husband sleeps soundly embracing his wife, in the same way this "Jeeva", in it's state of deep sleep (Sushupti) gets united with the "Aatma", (Prajnaatma) and forgets all his difficulties and pain. The word "Yada" (when) is used to indicate, that no one can say, as to when, this "union" can take place for a spiritual aspirant (i.e. no time limit can be indicated)!

In this way, the “certainty of the way”, to get the desired result is being explained in the following verse.

अशेषसंकलेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः।

कुतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्धा॥१३॥

VERSE 13 Meaning: “Thus, the listening and singing of the virtues and Leelas of our Lord Muraari, destroys all types of sorrow and pain! When this is so, if ever, there is the rise of love in our heart, for doing service and worship of the dust of His lotus like holy feet, then, is there anything more to say? (i.e. The result and benefits of this service and worship will be the highest).”

श्रीसुबोधिनी : अशेषसंकलेशशमं विधत्ते इति। भगवतो माहात्म्यज्ञापकं धर्मानुकीर्तनपूर्वकं श्रवणमशेषसंकलेशशमं विधत्ते। गुणानुवादश्रवणस्य संकलेशशमस्य च कार्यकारणभावः कारणविद्यमानदशायामेव। तेन यावत्संकलेशनाशं गुणानुवादश्रवणं कर्तव्यम्। अतो नैकेन श्रवणेन सर्वसंकलेशाभावो जात इति विरोधो न मन्तव्यः, परं नियतकारणत्वमत्रोच्यते। **मुरारेरिति** विघ्नाभावस्तत्र स्वतः सिद्धः। यदा श्रवणमेवैतद्विधत्ते, तत्र भगवच्चरणारविन्दरतिर्विधत्ते इति किं वक्तव्यम्। तदाह—**कुत इति।** किं पुनरिति वक्तव्ये कुत इति वचनम्, रतिसाधकश्रवणदशायामेव क्लेशा निवृत्ता इति रतिः कुतो निवर्त्तयिष्यतीति ज्ञापितम्। **चरणारविन्देति** भक्तिमार्गानुसारः। चरणारविन्दस्य परागा पूर्वं निरूपिता गङ्गायां भगवदीयशरीरे च सन्तीति तत्र सेवायां रतिः। पराग एव वा मथुरादिस्थितः सेव्य इति। चरणसेवा मकरन्दः। भजनानन्दः स्वतः पुरुषार्थरूप तत्संबन्धिनी सेवा; तस्यां रतिः प्रीतिः। साऽप्यात्मनैव लब्धा, अकस्मात्प्राप्ता आत्मनि वा लब्धा। स्वतः पुरुषार्थसेवायां स्वभावतो या रुचिः सा सर्वमेव क्लेशं दूरीकरोतीति। एवं साधनत्रयमुपदिष्टं कर्ममार्गानुसारेण, ज्ञानमार्गानुसारेण, भक्तिमार्गानुसारेण च॥१३॥

एवं मायापगम एव सर्वसन्देहनिवृत्तिरिति मैत्रेयोक्तं श्रुत्वा, साधनं भगवद्रतिं साधनवाक्येन स्मृत्वा, तस्यामुद्गतायां स्वत एव संशयो गत इति,

तदुक्तं फलं जातमिति, स्वहृदये जातसंशयाभावस्तस्याऽग्रेऽनुवदति—

SRI SUBODHINI: When a devotee listens to singing (Keerthan) of the virtues and Leelas of our Lord, then, this listening and singing, destroys all types of difficulties and sorrows! Like a fire is put off, through pouring of water! Hence, a devotee should listen and sing our Lord Sri Hari's Leelas and virtues, till all his sorrow and difficulties are destroyed. By listening, for once only, this desired result, would not take place. Will this be affected through the "obstructions", on the way to the listening and singing of our Lord's holy Leelas and names? Not at all. That is why, our Lord's holy name of "Muraari" (the destroyer of demon Mura) has been used here — to reemphasize, that a devotee, who listens to our Lord Muraari's holy Leelas, virtues and names, will experience, that all the "obstructions", get automatically destroyed, with the grace of our Lord!

When this "listening" is capable of destroying all types of sorrows, what will be the exalted benefits of getting love for the lotus feet of our Lord (Rati)? Is there anything more to say, on this? This love (Rati) for our Lord will become stable and permanent. By, the reference made, to the lotus feet of our Lord, the path of Bhakthi to our Lord is emphasized. The dust of our Lord's holy feet always remains, in the holy Ganges river, and in the bodies of Bhakthas, who are "belonging" to our Lord (Bhagawadeeya). Hence, what is spoken here is, that a devotee should get "love" (Rati) in doing service and worship of our Lord's holy feet and His Bhakthas! Our Sri Mahaprabhuji says here, that a devotee should worship and serve the dust of the holy feet of the idols of our Lord Sri Krishna in Mathura, and other holy places! The

worship and service of the holy feet is “nectarian” in nature. The bliss of service and worship is by itself the actual attainment of the highest goal! This love for the service and worship of the dust of the holy lotus feet of our Lord is attained, with the grace of our Lord, or it can come “accidentally” to the devotee, from himself! (ie from his “Aatma”)

THUS, WORSHIP AND SERVICE TO OUR LORD’S HOLY FEET IS, BY ITSELF, THE HIGHEST HUMAN “GOAL”. THE ATTACHMENT AND RELISH TO DO WORSHIP AND SERVICE, ARISING OUT OF ONE’S OWN DEVOTIONAL NATURE, “THROWS AWAY” ALL THE SORROWS, VERY FAR AWAY! In this way, Sage Maitreya has spoken the three ways (Saadhan), as per the paths of Karma (action), Jnana (knowledge) and Bhakthi (devotion to our Lord).

On getting freed from Maya, Sage Maitreya told Sri Vidurji, a devotee’s “doubts” will get removed. Sri Vidurji, now, got the “rise of love” for our Lord, just by remembering, that love for Lord, is the only way to attain our Lord! Due to this, by themselves, all his doubts were destroyed, and he attained the desired result! Sri Vidurji now speaks, through the following verse, as to how, his “doubts” have been removed.

विदुर उवाच—

संछिन्नः संशयो मह्यं तव सूक्तसिना विभो॥

उभयत्राऽपि भगवन्! मनो मे संप्रधावति॥१४॥

VERSE 14 Meaning: “Sri Vidurji told, “Oh sage, who is all-capable! Oh Lord! through the sword of your highest wisdom and holy words, my doubts have been shattered to pieces! Now, my mind is able to go deeply

into the two aspects of (1) the freedom of our Lord and (2) the “dependence of the Jeeva” (lack of freedom).”

श्रीसुबोधिनी : संचिन्न इति। अन्यथा सन्देहाभासस्य गुरुशास्त्रप्रतिपाद्यता न स्यात्। मह्यं मदर्थे प्रयुक्तो यस्तव सूक्तसिरुत्तमवाक्यखड्गः, तेन संशयश्चिन्नः न तु युक्त्या मोचितः। वचनं च खड्गरूपम् साधनं प्रदर्शनरूपत्वात्। अतः परं च युक्तिर्न वक्तव्या। भगवन्मायां शम्बलत्वेन स्वीकृत्य, तया सह यत्रैव बुद्धिः प्रेर्यते, तत्रैव बुद्धिरप्रतिहता गच्छति, धनुषि योजितः शर इव। तदाह—उभयत्रापीति। भगवतः स्वातन्त्र्ये जीवपारतन्त्र्ये वा, जगतो बीजप्रयोजनयोर्वा, ज्ञानमाया सबन्धयोर्वा संशयश्चिन्न इति उभयत्रापि मे मनः सम्यक् प्रधावति। भगवन्निति संबोधनं स्वस्मिंस्तादृशज्ञानजनन-सामर्थ्यबोधाया। प्रकर्षेण धावनं युक्त्यपेक्षारहितं निष्प्रत्यूहम्। सम्यक्त्वं च प्रयासाभावः॥१४॥

न केवलं पूर्वप्रश्नेष्वेव मम सन्देहो गतः, किन्त्वन्यत्र सर्वत्रैव कार्यसन्देहो गत इत्याह—

SRI SUBODHINI: “Oh great sage! You have made a sharp and best sword, in the form of your highest scriptural “teachings”, (Upadesa) and have used the same to cut away my doubts, into small pieces! Your words are like a sword! (i.e. not through logic, you have removed my doubts). As this sword has done the desired task, there is no necessity, anymore, for logic and reasoning, to buttress the “teachings”!

Sri Vidurji says, in the latter part of this verse, that “all my doubts” on the aspects of, (1) the nature of “independence and freedom” of our Lord, (2) the “dependency” (i.e. being controlled from outside) of the “Jeeva”, (3) the Lord being the original “seed” (Beeja) of this Universe, (4) the purpose of creation of this Universe, (5) the relationship of “Jnana” and “Maya”! Due to this, my mind is moving fast, without any

difficulty or obstruction, on both the “sides”. In other words, I have been able to understand, all these aspects of our Lord properly!” Sri Vidurji has hailed Sage Maitreya as “Bhagawan”, with a view to indicate, that Sage Maitreya had the power in him, to originate “Jnana”, (spiritual wisdom) in the mind of Sri Vidurji.

Sri Vidurji is now expressing, through the following verse, his view, that not only his “expressed doubts” have been removed, but each and every type of doubt, on all other subjects/matters, have also been destroyed.

साध्वेतद्व्याहृतं विद्वन्नात्ममायायनं हरेः।

आभात्यपार्थं निर्मूलं विश्वमूलं न यद्वहिः॥१५॥

VERSE 15 Meaning: “Oh wise sage! You have told me the truth, so very appropriately, that the experiencing of “sorrow and pain” by the “Jeeva”, is based only on the power of Maya of our Lord! This sorrow and pain is “false” (Mithya) and have no “roots” (basis) [i.e. they are mere appearances and transient]. This “falseness” is due to the fact, that the root cause for this Universe itself, is the Maya power of our Lord, and nothing else!”

श्रीसुबोधिनी : साध्वेतदिति। एतन्मायानिरूपणवचनं यद्व्यवता व्याहृतम्, तत्साध्वेव व्याहृतम्। विद्वन्निति तवाऽत्राऽनुभवोऽस्तीति विज्ञापितम्, न तु शास्त्रदृष्टिमात्रेण। किं निरूपितमित्याकांक्षायामाह—आत्ममायायनं हरेरिति। हरेः संबन्धिनो य आत्मानो जीवाः, तेषां या माया व्यामोहिका पूर्वं चतुःश्लोक्यां निरूपिता, तस्य मायाया अयनं स्थानं विषयाकारो ब्रह्म, जडत्वेन आत्मानात्मत्वेन यत् स्फुरति, तदपार्थमेव स्फुरति। मायैव वा अयनं यस्येति। मायाकृतो योऽन्तरासर्गः स तु अपार्थमेवाऽऽभाति। वस्तु दूरीकृत्य निर्विषयमेव ज्ञानं मायावृतं यतिञ्चिद्विषयत्वेन भाति। तर्हि सर्वदैव भायात्? ततश्चाऽनिर्मोक्षप्रसङ्ग इत्याशङ्क्याऽऽह—निर्मूलमिति। मायातिरिक्तमूलाभावात्, अन्तराभानात्, तलस्पर्शं ब्रह्मावभानात्तदैव गच्छतीति निर्मूलत्वम्। एवमेव हि

शुक्तिकायां रजतप्रतीतिरन्तरा भासते, तलस्पर्शं च निवर्त्तत इति। अयमेवाऽर्थो मन्त्रेऽपि निरूपितः, ‘न तं विदाथ य इदं जजानाऽन्यद्युष्माकमन्तरं भवाति’ इति। जगत्, भगवान्, कर्तृत्वं च श्रुतिसिद्धं सत्यमेव। सृष्टस्य ब्रह्मस्वरूपस्य जगतस्तथात्वप्रतीतौ व्यामोहिकया मायया मध्ये अन्यथैव प्रत्याय्यते। अविकृतं कार्यम्, कारणम्, कृतिश्च। युष्माकमिति वचनान्न सर्वेषां मयमनुभवः। यत्पुनः प्रमेयाध्याये अविरोधे विलक्षणत्वं समर्थितं पूर्वपक्षे; ‘न विलक्षणत्वात्.....’ इति ‘अस्य तथात्वं च शब्दात्’ इति। विज्ञातं चाऽविज्ञातं च’ इति। तत्सिद्धान्ते वादिबबुद्धिमनुसृत्य ब्रह्मवादस्य वक्तुमयुक्तत्वात् परोक्षतया ‘दृश्यते तु’ इत्यनेन परिहृतम्। विलक्षणं दृश्यते, न तु वस्तुत इत्यर्थः। श्रुतिस्तु पूर्वकाण्ड इव लोकसिद्धमनुवदति तलज्ञानार्थम्, यथा, दहरं वै सा पराभ्याम् इति’ लौकिकदोहानुवादः। अत एव ‘सत्यं चाऽनृतं च सत्यमभवत्’ इत्युभयथा प्रतीयमानं सत्यमेव वस्तुतो जातमिति बोधयति। तदप्येतस्य भगवध्द्यानात् तथा स्फुरितमिति तस्याऽनुवादः। मध्यस्थमात्रानुवादो वा, मायावादिवत्। किञ्च, विश्वस्य यन्मूलं तद्वह्निर्विषयेषु नास्ति, भगवतो मायातीतत्वात्; किन्तु बुद्धेः साशादुद्गता मध्य एव स्फुरति। तस्मादस्मिन् शास्त्रे उभावेव सुखिनौ अज्ञानसङ्करहरितौ॥१५॥

SRI SUBODHINI: “Whatever you have told about “Maya” is indeed very appropriate.” The appellation of “Vidwan” (erudite sage) signifies, that, “On this, Oh great sage! You have total and full experience! Your wisdom is not just based on the knowledge of scriptures – but, it is there, through your direct realization! You have told me, that the “Jeeva” is eternally related to our Lord Sri Hari. The Maya power of our Lord Sri Hari, infatuates the “Jeeva” (Aatma Mayaayanam Hare). This Maya has been described earlier, through 4 verses viz. (1) The place of Maya, is this “Brahman”, which has become the Universe and it’s objects. (2) It inspires like the “Jeeva” and the gross objects. (3) It is false, and without any real meaning. (4) This type of Universe is the place of this

Maya. In other words, the Universe made by Maya, is seen “shining”, without a purpose (waste). (5) This Maya has the capacity to keep the “reality” at a distance, and it envelops the true “Jnana”, about the objects. (6) Due to this, Maya shows us things, which are not there at all!

After raising all the above doubts and views, Sri Vidurji now tells, that the Maya power of our Lord only, is the root cause for this creation. When the “root” is touched, then, there will be the realization of “Brahman” only, being present, as everything, and in everything! On the realization of Brahman, this “middle” Mayik Universe, being seen now, by all of us, will become “unseen” by itself (automatically disappear). This experience (subject) is being explained, through an example. Like in a sea shell, there is the “appearance” of “silver” — although in reality, it is not there! On full examination, we will find, that there is no silver, in the sea shell, at all, and the delusion of silver, being present (due to and caused by sunlight) is destroyed! In the same way, here also, when this “middle” creation, and the delusion caused by it get removed, then, we are able to see everything as the form of “Brahman” like it has been said, in the holy Manthra (given in the Sanskrit Sri Subodhini above). The meaning of this holy Manthra from the Vedas is given below.

“He, who has originated this Universe, you do not know, or aware of Him at all! Because you have only the knowledge of the “opposite”, inside yourself!”

The Vedas have very clearly expounded the three “truths” viz. (1) This origin of Universe from our Lord. (2) Our Lord’s nature and (3) The “doership of our Lord” (for being the “seed”, for this Universe). This “made up”

Universe, does not “show” itself as “Brahman” — but is “seen in the middle” as “something else”! This is the “task and word” of the infatuating Maya power of our Lord! The “task” (Kaaryam) is the Universe; the “cause” (Kaaran) is Brahman and the “resultant product” (Kriti) — the Universe — all these are said to be “changeless”. But, all persons do not have this experience of “oneness of and in Brahman”! In the second chapter of Brahma Sootras, the oneness between the “task” and the “cause” has been expounded. The Vedas also say, that there is no “difference” (between the “conscious” Brahman and the “gross” Universe — NA VILAKSHANATWAT). As per this Vedic evidence, how can the conscious Brahman be the root cause of this “gross” Universe? Due to this, it is told, that this gross Universe cannot be called as ‘without change’ (Avikaari). Hence, through various Vedic references, the Universe has been considered as both “conscious” and “gross” (Jata and Chetana).

Sage Maitreya, realizing, that Sri Vidurji was not ready to receive the “Brahmavaada” (i.e. everything is Brahman and in and as Brahman) tells him, “though this Universe, appears to be different from Brahman, on the rise of Satwika “real” intellect, A DEVOTEE WILL REALIZE, THAT THIS UNIVERSE IS NOT DIFFERENT FROM BRAHMAN — AS, IT IS OF THE FORM OF BRAHMAN ONLY (BRAHMAROOPAM).

The Vedas usually speak, for the sake of realizing the “root-knowledge”, the “meanings”, which are well understood, and known in this world! Hence, the Vedas say that, “This Universe shines both as true and untrue. But in reality it is indeed true.” (SATHYAM CHANRUTAMCHA SATHYAMABHAVAT).

Sri Vidurji, got this inspiration of the Universe, being Brahman, due to his meditation on our Lord. Hence, only this "inspiration" has been explained here!

But, the root cause for this Universe, is not in the objects of this Universe, as our Lord is beyond the power of "Maya". But, the "Maya" arising out of one's intellect, is the one, which creates the perception of all the seen objects! In view of this, only two types of persons are really "happy and blissful": (1) Those, who are "Jnanis" and have no sorrow or unhappiness. (2) Intensely "foolish" and ignorant persons. This is being spoken of in the following verse.

तौ निर्दिशति—

यश्च मूढतमो लोके यश्च बुद्धेः परं गतः।

तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः॥१६॥

VERSE 16 Meaning: "Only those, who are the highest foolish ignorant persons, and those, who are totally wise (Jnanis) — both of these types of persons only are happy and blissful in this Universe! Those, who are neither foolish/ignorant, nor fully wise, stand in the middle, and experience sorrow and pain."

श्रीसुबोधिनी : यश्च मूढतम इति। यस्तु ज्ञानार्थं सर्वथा न प्रवृत्तः, स लोकन्यायेन वर्तमानो मायापगमार्थमेव यत्नं कुर्वन्, भगवत्कृपया तदपगमे पश्चात्सर्वमेव निःसंदिग्धं जानाति। अथवा, सद्गुरुणा कृत्वा, भगवत्कृपया सहिते व्यामोहितां बुद्धिं त्यक्त्वा, बुद्धेः परं गतः स्वरूपे स्थितः, पूर्वमेव निवृत्तानर्थत्वात् सुखमवतिष्ठते। अन्तरितो मध्ये स्थितस्तु अल्पज्ञानाल्प-भक्तिनिर्द्धाराभावात्, एकतरज्ञानाश्रयाभावाच्च नौकाद्वयारूढवत् क्लिश्यति। लौकिकमूढपक्षे उभयोः समानसुखकथनं विरुद्धमापद्येत, न वा मूढानां सुखमस्ति॥१६॥

एवं शास्त्रार्थं निरूप्य, स्वस्य किञ्चिज्जातं किञ्चिच्च नेति तदुभयमनुवदति—

SRI SUBODHINI: Those, who have not put efforts for attaining “knowledge” (Jnana) on a permanent basis, while leading a “worldly life”, put some efforts, for the removal of their relationship with Maya. When, these persons get the grace of our Lord, then, their Maya gets removed. Later, these devotees realize everything, with all their doubts removed! Alternately, on attaining the protection and grace of a wise Guru, he attains our Lord’s grace, through this Sadguru. Due to this, he is able to give up the effects and control of the “infatuating” Maya and is able to establish his intellect in His own “Aatma”. This enables him to enjoy ineffable bliss!

Those, who are in the “middle”, viz. those, who have little of both viz. Jnana and Bhakthi, are unable to decide, as to which path they should follow, or take refuge in. They follow, sometimes, the path of Jnana, and at other times, follow the path of Bhakthi and travel like a person, who has put his legs, in two “boats”, and become unhappy! Of course, intensely foolish and ignorant persons are never happy in this world!

In this way, after expounding the meaning of the scriptures, Sri Vidurji says, that he has gained some “benefit” (and not everything) – as per the following verse.

अर्थाभावं विनिश्चित्य प्रतीतस्याप्यनात्मनः।

तां चाऽपि युष्मच्चरणसेवयाऽहं पराणुदे॥१७॥

VERSE 17 Meaning: “Oh Lord! through your grace, I have got the certain knowledge that these objects, which are gross and seen, are in reality not, existing at all (as they are Anaatma = not of “Aatma”). They are only “appearing” and not real! Now, I will, through the service

and worship of your holy feet, and it's power, remove this "seeing appearance" also, from my vision."

श्रीसुबोधिनी : अर्थाभावमिति। शास्त्रतः प्रतीयमानस्याऽर्थस्वरूपं नास्तीति सूचितम्। 'आत्मैवेदं सर्वम्' इति श्रुतेरनात्मनोऽर्थाभावः सिद्धः। अतः परं प्रतीतिरस्ति, विषयबाधा निवृत्ताः तामपि प्रतीतिं यूपचरणसेवया गुरुचरणसेवया अहं पराणुदे। यद्यपि स्वभावतो गुरुनोपदिशति, तथापि सेवायां क्रियमाणायाम् तद्धर्मेण तदुपदेशेन वा तलस्पर्शो भविष्यतीति तामप्यपनुदे दूरीकरिष्यामि, ज्ञानमार्गानुसारेणैवाऽर्थस्य निवृत्तत्वात्; अन्यथा भगवच्चरण-सेवयैव तां दूरीकुर्यात्। अहमिति स्वाधिकारः, तथैव भगवदाज्ञापनात्; अन्यथा भक्तिमार्गानुसारेणैव दूरीकुर्यात्। अधिकारश्च पुनः प्राप्तव्यः॥१७॥

किञ्च, भगवन्मार्गेऽपि गुरुसेवा भक्त्युपयोगिनी। तदाह—

SRI SUBODHINI: This form of the Universe, which is being "seen" is not really permanent. This has been expounded by the scriptures. The Vedas have said, that "This "Aatma" is everything" (AATMAIVEDAM SARVAM). It has also said, that the "non-Aatma" (Anaatma) Universe, is not "real", as it is the form of the "consciousness" aspect of Brahman (Chidroopam i.e. by itself. the Universe is not real. It's "reality" is due to our Lord, who is the Absolute Brahman). Universe is "seen" (appearing), in it's "gross" physical form, by all of us — although it is the "form" of Brahman only.

In this way, Sri Vidurji got rid of his sorrow, through the clear understanding of the nature of all "objects" in the Universe. He says now, "I have still in me, the idea, about this "seeming appearance" of this Universe. This wrong view, will be removed by me, through the service and worshipping of the lotus feet of my Guru! Though the Guru does not give "instructions", on his own volition, I will please him, by rendering service to him and get his "Upadesa" (instructions). Through this, I will

destroy the “appearance” of this Universe caused by Maya, in my vision (in other words, I will see “Brahman” everywhere). I have destroyed, through the path of “Jnana”, a part of this “wrong perception” (appearance) of the Universe. Now, I will destroy the remaining “ignorance”, through the service and worship of our Lord’s lotus feet.” By using the word “Aham” (I), Sri Vidurji has shown his “deserving” nature! Moreover, it was also our Lord’s “order and wish”, that Sri Vidurji should destroy his “ignorance”, through worship and service, as per the path of “Bhakthi” to our Lord!

In this path of our Lord, the service rendered to one’s Guru, is very helpful to attain “Bhakthi” to our Lord – as per the following verse.

यत्सेवया भगवतः कूटस्थस्य मधुद्विषः।

रतिरासो भवेत्तीव्रः पादयोर्व्यसनार्दनः॥१८॥

VERSE 18 Meaning: “By rendering service and worship to these auspicious holy feet, a devotee attains intense “love”, to the lotus feet of our Lord Sri Madhusoodana, who is the eternal and the highest truth! This devotee also attains the highest bliss (Aananda). This love for our “changeless” Lord, puts an end, to the cycle of births and deaths!”

श्रीसुबोधिनी : यत्सेवया भगवत इति। मार्गत्रयाविरोधाय भगवतो विशेषणत्रयम्, अन्यथा गुरुसेवाभावे मार्गान्तरविरोधे न भगवति भक्तिः स्यात्। तत्र भगवत इति भक्तिमार्गानुसारी भगवान् कूटस्थस्येति ज्ञानमार्गानुसारी, मधुद्विष इति दैत्यद्वेषी। सर्वेषामेव सुमनसाम्, देवानां पुष्पाणां वा, मधु गृहीत्वा, स्वमुखेन तद्वमित्वा, निष्पादितं मधु भवति; तथा सर्वदेवानां बलं गृहीत्वा, दैत्यैः स्वभावं तत्र संपाद्य, सर्वधर्मप्रतिपक्षतया ब्रह्मघातको निर्मितो मधुः। कैटभस्तु ज्ञानांशबाधकः, अत एव कपिलेन ‘कैटभार्दनः’

तादृशस्य भगवतः। रतिरासो भवेत् रतिविलासो भवेत्। विलासपदेन चरणस्य वशीकरणं सूचितम्। रतीनां वा बहुविधानां सर्वेन्द्रियविषयाणां रासो रससमूहः। पादयोरिति अवताराभिप्रायेण। लौकिकोऽपि व्यामोहो गच्छतीति—तीव्र इति। शीघ्रमेव तलं स्पर्शयति। अवान्तरखेदास्तु तस्याऽऽनुषङ्गिका इत्याह—व्यसनार्दन इति। व्यसनानि लौकिकानि विचित्राण्यर्दयतीति तस्य विशेषणम्। अतो व्यसननिवृत्तिं रासस्यानुषङ्गि। अतो मार्गद्वयसाधकत्वात् गुरुसेवा सर्वेषामेव हितकरी॥१८॥

तर्हि कथं न सर्वे कुर्वन्तीत्याशङ्क्याऽऽह—

SRI SUBODHINI: Our Lord, has been hailed here, with three special qualities. The purport of this is, that the three paths towards our Lord viz. Karma, Jnana and Bhakthi, are not opposed, to the rendering of service to the Guru! By using the word 'Bhagawan', it is told, that our Lord Himself follows and blesses this path of "Bhakthi". The word "KOOTASTHASYA" is used to indicate, that our Lord follows the path of "Jnana" too! By hailing our Lord as the "enemy of demon Madhu", it is told, that our Lord has blessed the path of Karma (action) too! Like the honey bee imbibes the honey from all flowers, and later "vomits" the same (to make it into honey), in the same way, our Lord takes away the strength of all celestial deities (comparable to "flowers"), and manifests this "power" outside as the enemy of "Dharma and Lord Brahma" viz. demon Madhu. The demon "Kaitabha" was the enemy of "Jnana" (that is why, Lord Kapiladeva has called our Lord as "Kaitabhaardan"). Our Lord destroys both these demons eventually.

The prayer now made by Sri Vidurji is, that "let me attain the highest love (Ratiraasa) to the lotus feet of such a Lord"! "Raasa" means the highest coming together of all bliss or relish, and this word indicates, the attracting

power of our Lord's holy feet! It also means, the highest bliss, which all the "sense organs" can attain, at the same time, from all the objects of this Universe! The words "holy feet" (Paadayoho) is told to indicate the holy feet of our Lord, who has taken the incarnation. The word "Teevra" (intense) is used to indicate the destruction of all types of "worldly" attitudes and infatuation, as this "love" to the lotus feet of our Lord, very quickly, enables the devotee to "touch" the ground!" In other words, very quickly this enables the devotee, to realize full love to our Lord. and all types of sorrow caused by one's fate, are also destroyed (by themselves). This enables the devotee to get rid of all his "worldly" sorrow (Vyasanaardanata). Due to this, we should realize, that service and worship of the Guru, makes the devotee attain Jnana and Bhakthi, and this service confers benefits on all!

If this is so, why is it, that everyone does not perform the service and worship of the Guru? — as per the following verse, the "doubt" is dealt with.

दुरापा ह्यल्पतपसः सेवा वैकुण्ठवर्त्मसु।

यत्रोपगीयते नित्यं देवदेवो जनार्दनः॥१९॥

VERSE 20 Meaning: "The great noble saints (Mahaatmas) are the "surest" path to attain our Lord! They always sing the glory of the Leelas and virtues of our Lord Sri Hari, who is the Lord of all other Lords! Those, who are equipped with less penance and meritorious deeds (Punyam) find it extremely difficult to attain an opportunity to render service and worship of these great Mahaatmas!"

श्रीसुबोधिनी : दुरापेति। अल्पं तपो येषाम्, तेषां वैकुण्ठवर्त्मसु सेवा

दुरापा-दुःखेन प्राप्तुं शक्या। दुर्लभत्वायैकवचनम्। भगवद्भक्तानां
 माहात्म्यप्रतिपादनाय वैकुण्ठवर्त्मस्वित्युक्तम्। वैकुण्ठस्य मार्गभूतेषु।
 व्यापिवैकुण्ठस्य भगवतो वा। तन्मार्गे गतस्तत्र गच्छतीति तेषां वैकुण्ठमार्गत्वं
 स्थापयति-यत्रोपगीयते नित्यमिति। यत्र भगवद्भक्तेषु भगवान्नित्यमेवोपगीयते।
 अनेन क्रमात्तत्र गमनं सूचितम्। भगवद्गुणाः पुष्पाणां गन्धा इव भगवन्मार्गे
 सभायान्ति; अत एव तेषामुपगानम्, हृदये स्थितानां तत्रैवोल्लसितानां गानम्।
 उल्लासाधिक्येन मार्गनैकट्यम्। नित्यमुल्लासाद्वायुनेव श्रुत्या दूरे नयनं निराकृतम्।
 किञ्च, स हि देवानां देवो देवोपरि वर्तते। अतो देवमार्गापेक्षया यज्ञापेक्षयाऽप्ययं
 मार्गः समीचीनः। किञ्च, जनार्दनोऽयम्, जनार्दयतीति ज्ञानकार्यकर्ता
 अतोऽचेतननिवर्तकापेक्षया ज्ञानमार्गापेक्षयाऽपि भगवद्गुणागातृणां
 सेवनमुत्तममित्यर्थः॥१९॥

एवं पूर्वपक्षसिद्धान्तपक्षौ निरूप्याऽन्यान् ज्ञातुं पृच्छति-

SRI SUBODHINI: Those, who have done only very little "penance", will never be able to get an opportunity to render service, to the great sages and saints (Sadgurus), who speak about the way to attain our Lord Sri Hari, the Lord of Sri Vaikuntam! In fact, they may attain this "fortune", with great difficulty! These Mahaatmas, speak about the path to attain Sri Vaikuntam, and those, who follow the path, as told by them, are sure to attain our Lord. These Mahaatmas also sing the glory of our Lord's "Leelas" and "virtues"! This indicates, that those, who are desirous of attaining our Lord, should go and have "Darsan" of these Mahaatmas, on a daily basis. The virtues and Leelas of our Lord, are spread like the sweet fragrance of beautiful flowers, in the vicinity of these noble saints. Our Lord is present, in the heart of these noble saints, and they sing always the glory of our Lord! They become very blissful, through the singing of our Lord's Leelas, names and virtues, at all times. We should also realize, that only those, who have this "bliss", due

to the singing of our Lord's glory, have reached this path of Bhakthi to our Lord. "Eternal bliss" (Nithya Ulhaas) is in their heart, and listening and singing of our Lord's Leelas and virtues, establishes deep love for our Lord, in the heart of the devotee, and in the place of the holy company of these great Mahaatmas (Satsangha).

Our Lord Janaardana, is the "Lord of all Lords", and is the highest of all celestial deities. Hence, compared to the celestial path of "Yagnaam" (sacrifice), this path of Bhakthi of our Lord is more beautiful. Being "Janaardana", our Lord destroys all types of "ignorance", and manifests "Jnana" in His devotees (being compassionate to His devotees). Hence, our Sri Mahaprabhuji says here, that this path of Jnana, removes the ignorance caused by attachment to gross objects, and a devotee should perform worship and service of our Lord, after getting rid of all types of ignorance, through this path of "Jnana".

Sri Vidurji is asking further questions, with a view to listen to the other "special virtues" of our Lord, after realizing the answers already given, for his first submission, and also of the "truth of Brahman", as expounded by Sage Maitreya, so far.

सृष्ट्वाग्ने महदादोनि सविकाराण्यनुक्रमात्।

तेभ्यो विराजमुद्धृत्य तमनु प्राविशद्विभुः॥२०॥

यमाहुराद्यं पुरुषं राहस्त्राङ्घ्रयूरुबाहुकम्।

यत्र विश्व इमे लोकाः सविकाशं समासते॥२१॥

VERSES 20 and 21 Meaning: "Oh Lord! You had told me, that in the beginning of creation, our Lord, step by step, created the principles of 'Mahat' and it's "changes". Then, through the "parts" of these principles,

of our Lord, who is originator of all these!"

He created the 'Viraat', and our Lord Himself entered into this." (21)

"This "Viraat" had thousands of legs, waists and hands; the Vedas call this "Viraat", as the "Primordial Purusha" (Aadi Purusha). On this "Viraat" only, all these "worlds" are situated,, in an expansive way!" (22)

श्रीसुबोधिनी : सृष्ट्वाऽग्रे महदादीनीति। तत्राऽऽदौ श्लोकद्वयेन सार्द्धेन साधिकेन पूर्वोक्तमनुवदति, अन्यथोक्तार्थविस्मरणादग्रे न वक्तव्यं स्यात्। निर्द्धारितं चाऽल्पेनोच्यते। महदादीनि त्रयोविंशतितत्त्वानि। तेषां विकारास्त्ववान्तरभेदाः, सात्त्विकादिविभेदा आध्यात्मिकादिभेदा वा। आनुपूर्व्येण च तेषां सृष्टिः। तेभ्यो विराज उद्धरणं च पुरुषस्य सारांशत्वाय। तमनु प्राविशदिति। अर्थात्रिरूपितमनुवादेन स्पष्टितम्। तत्प्रवेशव्यतिरेकेण ब्रह्माण्डमध्यकार्याणि न भवेयुः। विभुरिति सामर्थ्यरूपेण॥२०॥

SRI SUBODHINI: Whatever has been told earlier, is being repeated now, so that, there is no "forgetting" of what has been heard! Sri Vidurji says, that the origin of the 23 principles like the 'Mahat' and it's "changes" took place. Then, the divisions of the qualities, such as Satwika etc., and the "mental", "physical" divisions etc. Then, the coming out of the "Viraat" form of our Lord — as part of step by step "creation" (Srishti) has been told. This "Viraat Purusha", being the "best part" manifested so far, our Lord entered into the same! Here, all the "truths" which were told earlier, have been reiterated! WITHOUT OUR OMNIPOTENT LORD'S "ENTRY" WITH HIS DIVINE FORM, NOTHING COULD BE DONE, IN THIS CREATED UNIVERSE! (21)

श्रीसुबोधिनी : भगवत्सहितस्य विराजो नाम, आद्यं पुरुषमिति। अस्मदाद्यपेक्षया आद्यत्वम्। सहस्राङ्घ्र्यूरुबाहुकमिति। यद्यपि प्रचरद्रूपेण पूर्वाध्याये नास्ति, तथापि पुरुषस्य तथारूपत्वात् तद्धर्मत्वेनाऽनुवादः। स्वस्य

सविशेष परिज्ञानार्थं भगवत्कृपया वा धर्मान्तरस्फुरणम्, तदपि गुरुत्वेनैव ज्ञापयितुमनुवाद क्रियते। यत्र च पुनः पुरुषे, इमे विश्वे लोकाः सर्वे प्राणिनः सविकाशमतिविशालभूमौ सुखमासते॥२१॥

किञ्च,

SRI SUBODHINI: This “Viraat”, with the “entry” of our Lord came to be called as the “Primordial Purusha” (Aadhya Purusha). i.e. the “root” cause — Moola Purusha. — In the next chapter, this Primordial Lord has been explained, as “moving” (Prachalaman). But this does not matter, as later, our Lord’s qualities and attributes have been sufficiently described. To enable Sri Vidurji to attain the “total Jnana”, with the grace of our Lord, he also got the “inspiration” of (i.e. got to know) all the other virtues and qualities of our Lord!, though Sage Maitreya had not told all these virtues of our Lord in detail. Through the “Jnana” blessed by Sage Maitreya, Sri Vidurji also got the realization, that in our Lord only this entire Universe, along with all the “Beings”, live in comfort and joy! (21)

Now a special reference is made, as following.

यस्मिन्दशविधः प्राणः सेन्द्रियार्थेन्द्रियस्त्रिवृत्।

त्वयेरिता यतो वर्णास्तद्विभूतीर्वदस्व नः॥२२॥

VERSE 22 Meaning: “In our Lord only, all the senses, all objects and the presiding deities of the sense organs, along with the 10 types of “vital airs” reside. These 10 types of “vital airs” have their 3 kinds of strength viz. the power of the senses, mind and of the body! Oh sage! You have described all these to me, and, from our Lord only, the four castes of Brahmins and others had got originated! Please tell me more, about the glory of our Lord, who is originator of all these!”

श्रीसुबोधिनी : यस्मिन् पुरुषे दशविधः प्राणो निरूपितः। इन्द्रियाणि इन्द्रियार्थाश्च निरूपिताः, इन्द्रियाणामिन्द्रियार्थानां प्राणानां च त्रैविध्यं निरूपितम्, यतो वर्णा अपि त्वया निरूपिताः। एवमनूद्य विशेषं पृच्छति। इदं भगवच्चरित्रं भगवद्रूपं च तदैव स्यात्, यद्यस्य विभूतिर्भवेत्। भगवतोऽसाधारणगुणेषु विभूतिरप्येका। कथापक्षेऽप्यग्रे वक्ष्यमाणानां ब्रह्मादीनां न विसर्गत्वं विवक्षितम्, किन्तु विभूतित्वमेव। तेन सविभूतिः सर्गो निरूपितो भवति। विसर्गस्तु धर्माद्युक्तोऽग्रे वक्ष्यते। व्यष्टिष्वपि समष्टिव्यष्टिभेदः परिकल्प्यते। तत्र ब्रह्मा समष्टिः, प्रजा व्यष्टयः॥२२॥

प्रजानां कर्तृत्वं कदाचिन्न भविष्यतीति तदर्थं प्रथमतस्ताः पृच्छति—

SRI SUBODHINI: “In this “Viraat Purusha”, all the 10 types of “vital airs” were seen as being present. You have told me, regarding the origin of the sense organs, their objects, and the triad-nature of these “vital airs”! You have also explained to me, the origin of the “castes” (Varna). In this way, after repeating, what has been already told, Sri Vidurji is now asking, his “special” question.

All these, will become our Lord’s “Leelas”, and of His “form” only, when this entire Universe, becomes a “VIBHOOTI” (sacred manifestation) of our Lord’s powers! Our Lord has, in Him, many extraordinary qualities and power, and one of them is this “expanding power of His nature”. Lord Brahma and others are our Lord’s manifestations only (of His power), done as per His desire! In fact, this entire creation is the manifestation of our Lord’s power. Later, we shall see the manifestation into “many” of our Lord’s qualities and powers.

A “doubt” may arise, that our Lord was not the creator of all types of “Prajaa” (people and Beings). Hence, for the sake of getting this knowledge, a question is asked pertaining to “people”.

यत्र पुत्रैश्च पौत्रैश्च नप्तृभिः सह गोत्रजैः।

प्रजा विचित्राकृतय आसन् योभिरिदं ततम्॥२३॥

VERSE 23 Meaning: “Now, Oh great sage! Please explain to me the manifestations of our Lord’s powers, by way of the origination of Lord Brahma, through whom, various types of “progeny” like sons, grandsons, relatives and family members etc. got created. This origination of “progeny”, later filled up this entire Universe!”

श्रीसुबोधिनी : यत्रेति। सर्वत्र चत्वारो भेदा विभूत्यर्थं वक्तव्याः। नप्तारः प्रपौत्राः, कन्यापुत्रा वा। पुत्रशब्दे पुत्र्या एकवद्भावः, पौत्रे च पौत्र्याः, एतदुभयं नप्ता सूचयति। गोत्रजा दूरजातयः॥२३॥

SRI SUBODHINI: With a view to know the endless “manifestations” of our Lord’s power (Vibhooti), the four types of “divisions” are being told like sons etc. The word “NAPTRU” includes great grandsons too and also sister’s children. The reference to “son” includes “daughter” also. Likewise, grand daughter is included in the word “grandson”. “Gotraja” means distant relatives.

प्रजापतीनां स पतिश्चक्लृपे कान्प्रजापतीन्।

सर्गाश्चैवानुसार्गाश्च मनून्मन्वतराणि च॥२४॥

VERSE 24 Meaning: “This “Viraat Purusha” is the Lord of all Prajaapatis” like Lord Brahma and others. Which are the “Prajaapatis”, who were originated by this “Viraat Purusha”? How did this “creation”, the becoming into “many” and the “aeons” of Manus, and their presiding deities (Manus) were done by our Lord?”

श्रीसुबोधिनी : प्रजापतीनामिति। सर्गाः कारणपदार्थानामुत्पत्तयः। अनुसर्गाः कार्याणाम्। मनवश्चतुर्दश। मन्वन्तराणि षड्विधानि॥२४॥

SRI SUBODHINI: “Sarga” here, means the origi-

nation of the "objects", (materials) which causes "origination" (creation). "Anusarga" means the origination of the "tasks or works" themselves! The Manus are 14 in number, and the "aeons" of Manu are of 5 types.

एतेषामपि वंशांश्च वंश्यानुचरितानि च।

उपर्यधश्च ये लोका भूमेर्मित्रात्मजाऽऽसते॥२५॥

VERSE 25 Meaning: "Oh Sage Maitreya! please explain to me, the family lines of the Manus, and of the kings, who were born, in this lineage! Kindly explain also the "worlds", which are in the upper and the lower regions of this earth."

श्रीसुबोधिनी : एतेषामिति। एतेषां मनूनाम्। वंशानुचरितम् तत्रो-
त्पन्नानां वंशवृद्धिहेतुचरित्रम्। चकारादन्यान्यपि चरित्राणि। भूमेरुपरि स्वर्गादयो
लोकाः कियन्तः? अधश्च कियन्तः? इति। आसत इति स्थिरा औत्पत्तिकाः।
मित्रात्मजेति बहुप्रश्नेऽपि क्षोभाभावः सूचितः॥२५॥

SRI SUBODHINI: Please explain to me the stories of all the kings, who were born in the lineage of these "Manus", and the growth and expansion of their families. The syllable "Cha" (and) indicates, that all other allied and other "stories" also, should be told. How many "worlds" are there, above this "earth" (like heaven etc.) and how many "worlds" are there, below this earth? How are they stable, from the time, they are originated? The addressal of "Mitraatmaja" denotes that, "Oh sage! You are a very brave person! You will not feel unhappy or perturbed, through my "many" questions!"

तेषां संस्थां प्रमाणं च भूर्लोकस्य च वर्णय।

तिर्यङ्मानुषदेवानां सरीसृबृगपक्षिणाम्॥

वद नः सर्गसंव्यूहं गार्भस्वेदाण्डजीव्हिदाम्॥२६॥

VERSE 26 Meaning: “Please explain also, about this earth, it’s establishment and it’s measure! Please describe to me the origination of petty creatures, the humans, the celestials, the serpents, animals, birds and others. All these are created and originated in various ways — such as getting originated from the stomach of mothers (female), from perspiration, from eggs or from the germinated seeds! Please explain all these to me.”

श्रीसुबोधिनी : तेषामिति। तेषां लोकानां संस्थां मर्यादाम्, केषु लोकेषु के व्यवहारा इति। प्रमाणं परिमाणम्। चकाराक्तवत्यानामपि व्यवस्थाम्, उपर्यधोलोकानामेव पृष्टत्वात्। प्रधानभूतं भूलोकं पृच्छति—भूलोकस्येति। भूलोकस्य संस्था प्रमाणं चेत्यर्थः। चकारादवान्तरभेदानाम्। जीवानां योनिभेदान् पृच्छति—तिर्यगिति। तिर्यङ्मानुषदेवास्तामसराजससात्त्विकाः। सरीसृप-मृगपक्षिणोऽपि द्वितीयकक्षायां तामसादयः। तेषां सर्गाणां सम्यग्व्यूहः समूहः, के कियन्तः कुत उत्पन्ना इति। चतुर्विधा अपि भूतभेदा वक्तव्या इत्याह—गार्भेति। गर्भे भवा गार्भा जरायुजाः, जरायुशब्देन वा गर्भ उच्यते। स्वदेजा मशकादयः, अण्डजाः पतङ्गादयः, उद्भिज्जा वृक्षादयः। स्वेदजादीनां स्वेदत्वं मन्यमानः स्वेदादिशब्दैरेव तज्जान् पृच्छति॥२६॥

SRI SUBODHINI: What is the nature of this behavior? (of all the types of “people” (Beings) mentioned so far), What is the “measure” for these worlds? The syllable “Cha” (and) indicates the question, regarding the division of activity etc. of the people and Beings, living in all these “worlds”, both upper and lower to this “earth”!

What is the nature of activity, on this earth, and it’s measure? The syllable “Cha” (and) indicates all the varieties and divisions on this earth.

What about the origination of petty creatures, snakes, animals and birds? How many types of these are there,

and how are they originated? There are 4 types of "Beings" — as per their origination. (1) From "Garbham" (stomach). (2) From "perspiration" (bugs etc.). (3) From "eggs" (birds etc.) and (4) from "earth" (seed/germination). Please explain, how all these got originated?

गुणावतारैर्विश्वस्य सर्गस्थितत्यप्ययाश्रयम्।

सृजतः श्रीनिवासस्य व्याचक्ष्वोदारविक्रमम्॥२७॥

वर्णाश्रमविभागांच्च रूपशीलस्वभावतः।

ऋषीणां जन्मकर्माणि वेदस्य च विकर्षणम्॥२८॥

VERSES 27 and 28 Meaning: "Our Lord Sri Hari, at the time of creation, for the sake of origination, preservation and destruction of this Universe, performed very auspicious "Leelas", by taking the incarnations of Lord Brahma, Lord Vishnu and Lord Siva, through His virtues and qualities. Please explain these "Leelas" also!"
(27)

"Forms, character and conduct, through attitudes of behavior, the divisions of caste and the stages of life (Aashramaas), the way of the origination (births) of sages as also the divisions of "Karma" (action — duties) and of the Vedas" — Please explain all these to me." (28)

श्रीसुबोधिनी : गुणावतारैरिति। ब्रह्मविष्णुमहेश्वरैर्विश्वस्य सर्ग उत्पत्तिः, स्थितिः, अप्ययो नाशः। उत्पत्त्यादीनामाश्रयम्, कृतिं भावं वा। ब्रह्माण्ड-रूपमाधारमिति केचित्। सृजतः श्रीनिवासस्येति। मूलकारणं विष्णुरुक्तः। श्रीनिवासस्येति ब्रह्मानन्दपूर्णं उक्तः। तस्योदारविक्रमा अवतारचरित्राणि। प्रकीर्णकानामेतेषां प्रश्नानां भगवद्विभूतिभेदार्थं कीर्तनम्। वर्णानां विभागश्चतुर्द्धा, आश्रमाणां च। अष्टानामपि रूपशीलस्वभावा भिन्नतया वक्तव्याः। रूपमाकृतिः, शीलमाचारः, स्वभावोऽन्तःकरणधर्मः। ऋषीणां भृगवादीनां। जन्म उत्पत्तिप्रकारः, कर्म मन्त्रद्रष्टृत्वादि। वेदस्य विकर्षणं शाखाभेदेन विभागः॥२७-२८॥

SRI SUBODHINI: From Lord Brahma, Lord Vishnu and Lord Siva, the three important functions of the creation, protection and destruction of the Universe take place. “Please explain their “Leelas” (KRIYA AND BHAAVA) to me, along with their glory! The root cause of everything, including the bliss of Brahman, is Lord Vishnu, (the word “Srinivaasa” indicates this) who created this Universe, and enacted very enchanting and generous “Leelas”. Please explain them to me.

Please explain to me, the various types and kinds of our Lord’s manifestations (of His power – with a view to sing them).

There are 4 castes and 4 Aashramaas (totally 8). Please explain their form, conduct, attitude etc. separately. The “form” (Roopam) indicates the “form of body”;; “conduct” denotes behavior and character; “attitude” (Swabhaava) indicates the quality of their respective inner minds. The word “sage” refers to the origination of sages, like Bhrgu and others, their actions (duties), their power, as the seers of holy chanting (Manthras) etc. “Please also tell me, about the divisions of the Vedas!”

यज्ञस्य च वितानानि योगस्य च पथः प्रभो॥

नैष्कर्म्यस्य च सांख्यस्य तन्त्रं भागवतं स्मृतम्॥२१॥

VERSE 29 Meaning: “Oh Lord! please explain to me the various kinds and divisions of sacrifices, the path of Yoga, the path of renunciation, the Saankhya system, the Smritis – especially about the Vaishnava Tantra, which is considered, as proof and evidence, and has been told by our Lord only (e.g. Naarada Paancharaatra and other Vaishnava Tanthra Sastraas).”

श्रीसुबोधिनी : यज्ञस्य सप्तदशस्य वितानानि संस्थाभेदाः।
चकारात् क्रतुसत्राणाम्। योगस्य पथः योगमार्गान्। चकारादङ्गानाम्। प्रभो!
इति संबोधनं ज्ञानार्थम् नैष्कर्म्यं निवृत्तिमार्गः। साङ्ख्यस्य तन्त्रं
साङ्ख्यशास्त्रम्। भागवततन्त्रं वैष्णवशास्त्रम्। स्मृतमिति स्मृतिष्विदमेव
प्रमाणमिति सूचितम्॥२९॥

SRI SUBODHINI: The 17 types of sacrifices – as “Kratu” and “Satram” and their divisions, the paths of Yoga, and their ‘parts and divisions’; - please explain all these to me. The addressal of “Oh Lord” (Prabho!) indicates, that SAGE MAITREYA HAD TOTAL AND FULL KNOWLEDGE! “Please explain to me, about the path of renunciation of all actions, about the Saankhya system and the “Bhagavat Tanthra” – viz. the Vaishnava Tanthraas, which are considered as “Smritis” (like Sri Naarada Paancharaatra etc.).

पाषण्डपथवैषम्यं प्रतिलोमनिवेशनम्।

जीवस्य गतयो याश्च यावतीर्गुणकर्मजाः॥३०॥

VERSE 30 Meaning: “The division caused by the atheist faiths, the origin of children of higher caste, women cohabiting with lower caste men, their nature and qualities, the “Gati” (fate) of the “Jeeva”, their qualities, actions etc. How many are there of these, and how did they get originated? Please explain, all these to me.

श्रीसुबोधिनी : सर्वेष्वपि शास्त्रेषु पाषण्डपथवैषम्यं पाषण्डमार्गवैषम्यं
वक्तव्यम्। प्रतिलोमानां चण्डालादीनां निवेशनं शास्त्रोपयोगमुत्पत्तिं वा।
जीवस्य गतयः संसरणप्रकाराः, स्वरूपतः प्रकारतश्च, गुणतः कर्मतश्च,
वक्तव्याः॥३०॥

SRI SUBODHINI: “Please let me know about the divisions and difference, caused by the atheistic faiths and their scriptures, as also the origin of Chandaalas and

others, and the use of the scriptures for them. Please let me know about the “way and fate” of the “Jeevas”, from the point of view of their “forms, types, qualities and actions”!

धर्मार्थकाममोक्षाणां निमित्तान्यविरोधतः।

वार्ताया दण्डनीतेश्च श्रुतस्य च विधिं पृथक्॥३१॥

VERSE 31 Meaning: “Please explain to me the “goals” of Dharma, Artha, Kaama and Moksha, in a way, that there is no contradiction, with other “goals” of the “Beings”! Please also explain the ways and means of achieving these “goals”! Please describe to me, about commerce (occupation), the rules of justice and punishment, the rules and regulations regarding the study and hearing of the scriptures (Vedas) separately!”

श्रीसुबोधिनी : चतुर्विधपुरुषार्थानामन्याविरोधतो निमित्तानि च वक्तव्यानि। वार्ताया जीविकाया अधिकारिभेदेन नव प्रकारा वक्तव्याः। एवं दण्डनीतेश्च। राजधर्माणां विधिः प्रकारो वक्तव्यः। श्रुतस्य वेदाध्ययनस्य। चकारादङ्गानाम्, अर्थज्ञानस्य वा। पृथग्धिकारिभेदेन॥३१॥

SRI SUBODHINI: “Without contradicting the other “goals”, please explain to me, the four human goals of Dharma, Artha, Kaama and Moksha, and the ways and means of attaining them! The word “Vaarta” has been used here, to mean “occupation for living” (business, commerce etc.). These are 9 in number, from the point of view of “authority”. Please also explain the rules for “kings” — especially the system of justice and punishment. As also, the rules, regarding the study and hearing of the Vedas. Alternately, it will mean also the knowledge regarding creation of wealth (Artha). “Please explain all of these separately, together with their deserving authority!

Lord Sri Hari, who is the creator and originator of all

श्राद्धस्य च विधिं ब्रह्मन्! पितॄणां सर्गमेव च।

ग्रहनक्षत्रताराणां कालावयवसंस्थितिम्॥३२॥

VERSE 32 Meaning: "Oh Brahman! Kindly explain to me the rules and practice of "Sraadhham" (ceremony for one's ancestors), the origination of the "Pitrus" (ancestors)! — as also, about the wheel of time, along with planets, stars and birth stars (like Ashwini etc.) separately!"

श्रीसुबोधिनी : श्राद्धस्यविधिः प्रकारो वक्तव्यः। पितॄणामपि सर्गो वक्तव्यः। ग्रहनक्षत्रताराणां बुधाद्यश्विन्याद्यन्यनक्षत्राणाम्। कालावयवे ज्योतिश्चक्रे सम्यक् स्थितिर्वक्तव्या॥३२॥

SRI SUBODHINI: Please explain to me the correct way of performing the ceremonies for the ancestors; the origination of the "Pitrus" (ancestors); planets like Budha (Mercury) and others; birth stars like Ashwini, and the groups of other stars! Please explain also the "wheel of time" (Kaalachakra) and it's status, in a total way!

दानस्य तपसो वापि यच्चेष्टापूर्तयोः फलम्।

प्रवासस्थस्य यो धर्मो यश्च पुंस उताऽऽपदि॥३३॥

VERSE 33 Meaning: "Please explain to me regarding the rules of giving of charity, of penance, of performing sacrifices, as also doing welfare measures (such as provision of arranging water by digging wells etc.) and their results also! What is the way to protect one's "duty" (Dharma) while staying in an outside place (foreign), as also the ways and means of conducting oneself (for protecting one's "duty") (Dharma), at "dangerous" times?"

श्रीसुबोधिनी : दानादीनां फलं वक्तव्यम्, विधानं च। वापीत्यनादरे, य एव भेदास्तवाऽभिप्रेतास्त एव वक्तव्या इति। इष्टं यागाद्यग्निसाध्यम्।

खातादि मृज्जलसाध्यं पूर्तम्। प्रवासस्थस्य परदेशगतस्य यो धर्म इति,
पूर्वोक्तो वा संकोच इति। पुंस आपदि यो धर्मः॥३३॥

SRI SUBODHINI: The results and effects of giving charity etc., and the “way” of doing/performing all these actions – please explain to me. The word “Vaapi” given in this verse denotes, that Sri Vidurji desired to know the results of all the listed actions, the way to conduct them and their various types/divisions – those, which Sage Maitreya would regard, as proper!

All types of sacrifices, involving the pouring of oblation in fire, the various welfare activities such as digging of wells, establishment of Dharmasaalas (guest houses); the duty of conduct of those, who have to travel to a different country; as also the duty of one, who has met, a grave danger (or in serious difficulties)!

येन वा भगवांस्तुष्येद्धर्मयोनिर्जनार्दनः।

संप्रसीदति वा येषामेतदाख्याहि मेऽनघ॥३४॥

VERSE 34 Meaning: “Oh sinless sage! The root cause and basis of all “Dharmas” (the path of righteous duty) is our Lord Janardana (Sri Krishna)! Please explain to me, as to which conduct and action, will please and satisfy our Lord? on whom does our Lord Sri Hari, confer His blessings and grace?”

श्रीसुबोधिनी : येन वा प्रकारेण भगवांस्तुष्येत्, धर्मकर्ता ज्ञानदश्च। तोषस्तस्य स्वभावतः परितोषः। प्रसादतीति वरदानाद्यर्थं सन्तोषेणाऽभिमुखो भवति। येषां वा अधिकारिणां भगवान् संतुष्यतीति वक्तव्यम्। अनघोति संबोधनं भगवदभिप्रायज्ञानार्थम्॥३४॥

अपृष्टमपि वक्तव्यमित्याह—

SRI SUBODHINI: “Through which “action”, our Lord Sri Hari, who is the creator and originator of all

“Dharmas”, who is the destroyer of ignorance, and the Lord of the Universe will get happy, pleased and satisfied? Our Lord gets pleased, due to His inherent nature of being “always in a satisfied state” (Santosha Guna), He becomes really happy i.e. fully and totally pleased. Due to this “satisfaction”, our Lord Sri Hari confers His gracious blessings and gives boons etc. to the devotee. Please let me know, about the deserving nature of those, on whom our Lord gets pleased! “Oh sinless sage” (Anagha) – this addressal is given by Sri Vidurji, with a view to make it clear, that Sage Maitreya is fully aware of the “views and ideas” of our Lord’s inner mind – as he is “sinless”! **ONLY A SINLESS DEVOTEE CAN KNOW THE INNER MIND OF OUR LORD!**

“Whatever, I have not been able to ask, please tell about these matters also” – this is being told, through the following verse.

अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम।

अनापृष्टमपि ब्रूयुर्गुरवो दीनवत्सलाः॥३५॥

VERSE 35 Meaning: “Oh best among the Brahmins! The disciples, who follow their Guru’s desires and wishes, and the sons, who follow the desires of their fathers, are told about various matters, (i.e. everything) even though “unasked”, by the Gurus and parents, as they are compassionate and full of grace.”

श्रीसुबोधिनी : अनुव्रतानामिति। न हि गुह्यं बालाः प्रष्टुं जानन्ति। अनु व्रतं येषाम्, गुरोरिच्छानुवर्तिनाम्। शिष्याणां शेषमावं प्राप्तानाम्, ज्ञानार्थिनां वा। पुत्राणां चेति दृष्टान्तार्थम्। द्विजोत्तमेति संबोधनम्, तव पित्रादिभिर्यथा भवान् शिक्षितः, एवं मां शिक्षयेति ज्ञापनार्थम्। अनापृष्टमपि ब्रूयुरिति वचने सदाचारः प्रमाणम्। तदपि न बलात्, किन्तु दयया। तदाह—दीनवत्सला इति॥३५॥

प्रलयं भिन्नतया वृच्छति—

SRI SUBODHINI: “Boys” generally do not desire to ask questions, on secret and hidden issues. Those disciples, who live, as per the desire of their Gurus, (i.e. disciples who have taken “refuge” in their Gurus) always treat as “truth”, whatever is told by the Guru, and follow Guru’s instructions fully. These disciples are eager to attain “Jnana” and the Gurus, usually, being compassionate, instruct them on “Jnana” and make them attain fulfillment. Here, the word “sons” (Putra) is used to emphasize, that like a father instructs the son, even before his asking, the ideal Guru treats his disciples, as his “sons” only, and gives them the required “instructions” (Upadesam).

The addressal “Oh best of Brahmins” is made to indicate, that “like you have become the “best of Brahmins”, as you were instructed by your father and the Gurus, in the same way, please give me your instructions. Please also tell, about those things/issues, on which I have not asked any questions too! Here, the “Guru” is hailed as “compassionate to the lowly and humble” (Deenavatsala), as generally ideal Gurus are always compassionate, and this virtue, is their predominant quality.

A question is asked, separately, on the “dissolution” of the Universe (Pralayam) — as per the following.

तत्त्वानां भगवन्नेषां कतिधा प्रतिसंक्रमः?।

तत्रेमं क उपसीरन्क उ स्विदनुशेरते?॥३६॥

VERSE 36 Meaning: “Oh Lord! in how many ways, these “principles” get eventually destroyed (i.e. having become the cause for “creation”)? When our Lord goes to His “sleep of Yoga” (Yoganidra), then, which are the

“principles”, which serve and worship our Lord, and which get merged into our Lord?”

श्रीसुबोधिनी : तत्त्वानामेषां कतिधा प्रतिसंक्रमः प्रलयः? चतुर्विधादिभेदाः शास्त्रेषु बहुधा सिद्धा इति। किञ्च, तत्र प्रलये इमं भगवन्तं के उपासीरन्? वा अनुशेते लीना भवन्ति?॥३६॥

SRI SUBODHINI: These “principles” (of “Mahat” etc.), which are used by Maya, for the creation of this Universe, are destroyed through “dissolution” (Pralayam). How many types of such “dissolutions” are there? in the “scriptures”, 4 types of “dissolutions” have been told, with lot many “sub-divisions”! Who does the service and worship of our Lord, during this dissolution, and who gets totally merged in our Lord?

पुरुषस्य च संस्थानं स्वरूपं वाऽपरस्य च।

ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम्॥३७॥

VERSE 37 Meaning: “The principle (Tatwam) of the Jeeva, the “form” of the Lord of the Universe (Parameswara), the “Jnana”, which has been expounded, through the Upanishads, the purpose (effect-results-benefits) of being the ideal Guru and disciple! — please explain, all these to me!”

श्रीसुबोधिनी : जीवदेहतत्त्वानां मध्ये पुरुषस्य विराजः। चाकरादन्येषाम्। संस्थानम् नाशः स्वरूपं च वक्तव्यम्। चकारात् संस्थानविशेषोऽपि। एते त्रयोऽपि भेदः—अपरस्य च, व्यष्टीनां च; ज्ञानं च वक्तव्यम्। चकाराद्वैराग्यं च। नैगमं वेदोक्तम्। गुरुशिष्याणां च आवश्यकत्वे प्रयोजनं वक्तव्यम्॥३७॥

SRI SUBODHINI: The “principles” governing the “Jeevas” and their bodies, as also of the “Viraat Purusha” (Lord of the Universe) — please explain their “form”, nature and of their “dissolution”! The syllable “Cha” (and) indicates the prayer of Sri Vidurji to Sage Maitreya

to explain all these very clearly. Sri Vidurji asked for the description of the three types of “Beings” and their “knowledge” as also the knowledge of the Vedas pertaining to “Vairagyam” (renunciation – detachment). “Please explain the purpose and necessity for the Guru and his disciple (i.e. their role)!

निमित्तानि च तस्येह प्रोक्तान्यघ! सूरिभिः।

स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव च॥३८॥

VERSE 38 Meaning: “Oh sinless sage! Please explain to me, that “Jnana”, and it’s “Saadhana”, (ways of attaining this) which has been expounded by the “Jnanis”, as also the “cause and reason” for realizing this “Jnana” (knowledge). Please also tell as, to how a devotee can, on his own, attain Jnana, Bhakthi and Vairaagyam (i.e. the way to attain these).”

श्रीसुबोधिनी : निमित्तानि च वक्तव्यानि। तस्य ज्ञानस्य। इह अस्मिन् देहे, एवंप्रकारे वा। चकाराद्वाधकानि च। सूरिभिः प्रोक्तानीति परम्परया सिद्धानि। आयेपां तु पाक्षिकत्वम्। गुर्वाद्यभावे स्वतो वा ज्ञानं कथं भवति? स उपायो वक्तव्यः। तथा स्वतो भक्तिर्वैराग्यं च॥३८॥

नन्वेते पदार्था अनुपयुक्ताः किमिति पृच्छ्यन्त इत्याशङ्क्याऽऽह—

SRI SUBODHINI: “Please explain the “way” to attain the highest “Jnana”! In which way or through which spiritual practices, this “Jnana” can be got, by this “body”? What will be the “process”, through which this “Jnana” will be attained? Kindly, explain also the “obstructions”, which would be encountered, on the way of attaining this “Jnana”, as also the “Jnana” expounded traditionally, by the knowers of this “Jnana” (Jnanis). Please describe the way of attaining this “Jnana”, by one’s own efforts, without the Guru! Kindly let me know as

to how, a devotee can attain “Bhakthi” and “Vairaagyam” by his own efforts (i.e. without the Guru)?

Sage Maitreya may comment, that all these questions are not “useful” (beneficial). Sri Vidurji answers this “doubt” through the following verse.

एतान्मे पृच्छतः प्रश्नान् हरेः कर्मविधित्सया।

ब्रूहि मेऽज्ञस्य मित्रत्वादजया नष्टचक्षुषः॥३९॥

VERSE 39 Meaning: “Oh Brahman! Due to Maya and the “infatuation” caused by Maya, I have lost my “vision of contemplation”! I am an ignorant person. But, you are my best friend and well wisher! That is why, I have prayed to you, with a keen desire, to attain the “Jnana”, underlying the Leelas of our Lord Sri Hari. Hence kindly explain to me the same!”

श्रीसुबोधिनी : एतान्म इति। एतान् प्रश्नान् मे मह्यं ब्रूहि। वचने हेतुः—हरेः कर्मविधित्सया पृच्छतः। भगवतः कर्माणि मनसा विधातव्यानि चिन्तनीयानि; विशेषेण धातव्यानि वा-हृदये स्थापनीयानि। मेऽज्ञस्य मित्रत्वादिति भिन्नं वाक्यम्। त्वं यद्यपि सर्वेषां मित्रम्, तथापि त्वन्मैत्री तेषां नोपयुज्यत इति मे मदर्थमेव मित्रं भवेत्याह। अजया नष्टचक्षुषो मेऽज्ञस्य मित्रत्वात् ब्रूहीति संबन्धः। मोहिन्या मायया मम ज्ञानं नष्टमिति दैन्यम्॥३९॥

सर्वदानापेक्षया ज्ञानदानमुत्तममिति वक्तुम्, ज्ञानेन जीवस्य भयं गच्छतीति फलतो ज्ञानं स्तौति—

SRI SUBODHINI: Kindly reply to all these questions, for my sake, as I have asked these questions only WITH A VIEW TO CONTEMPLATE OUR LORD SRI HARI'S LEELAS, IN MY MIND, AND TO FIRMLY ESTABLISH THEM, IN MY HEART! Oh Sage! You are the friend of everyone! But, everyone else cannot benefit from your friendship with them. Hence, be kind enough to be my “friend” only, as I have lost, through the power

of our Lord's "Maya", my vision of true perception and contemplation. i.e. I am unable to realize this "Jnana". Kindly, through your friendship to me, please bless me, with the "eyes of Jnana"! This "infatuating" Maya has destroyed my "Jnana" — by saying like this, Sri Vidurji has expressed his humble and "low" (pitiable) stature!

It is said, that the highest act of "charity", is to give the "charity of Jnana" to an ideal devotee. Why? Through this "Jnana", the "fear" of the "Jeeva" gets destroyed. Thus the praise of "Jnana" is sung due to it's immense benefit1 — as per the following verse.

सर्वे वेदाश्च यज्ञाश्च तपो दानानि चाऽनघ॥

जीवाभयप्रदानस्य न कुर्वीरन् कलामपि॥४०॥

VERSE 40 Meaning: "Oh Sri Maitreyaji! Of the highest auspicious deeds! (Punyamaya). Through the instructions, on the principles of the nature and form of our Lord Sri Hari (Bhagavat Tatwam), the "Jeeva" attains release from the cycle of births and deaths, and attains the state of everlasting fearlessness! This is the highest act of "Punya" (most auspicious deed). In comparison to this beneficial auspicious act (Punya), the study of Vedas, performance of sacrifices, penance and acts of various types of charity and their "benefits" are considered as equal to not even 1/16th part thereof (i.e. much lesser and lower in benefits and value)."

श्रीसुबोधिनी : सर्वे वेदा इति। सर्वे वेदा अधीता अध्यापिताश्च, यज्ञाः कृताः कारिताश्च। तपोदानानि। चकारात् यमनियमादीनि। अनघेति संबोधनं वाच्यार्थसंमत्यर्थम्। जीवाभयदानस्य ज्ञानस्य कलयाऽपि यत्फलं भवति, तत्सर्वेऽपि मिलित्वा कर्तुं न शक्नुवन्तीत्यर्थः॥४०॥

एवमनेकविधप्रश्ने मैत्रेयस्योत्तरदानार्थं सम्प्रतिरस्ति नवेति सन्देहे सर्वेषां प्रश्नानां भगवच्चरित्रपरत्वं वर्तत इति महानेव हर्षस्तस्य जात इत्याह—

SRI SUBODHINI: The word “Sarve” (all) indicates the Vedas studied and expounded; the sacrifices performed and made to be performed, penance and charity, Yama, Niyama (Cha) — all these are mentioned — The word “sinless” (Anagha) — this addressal indicates, that whatever has been spoken by Sri Vidurji, in this verse, has the approval of Sage Maitreya. What is said here, is that the highest blessings are conferred, by giving Jnana to the “Jeeva”, and this “highest benefit” cannot be given or attained through the above mentioned study of Vedas, penance, sacrifice etc.

Sri Vidurji got a doubt now, as to whether Sage Maitreya, has his approval, to give “reply” to all these different types of questions. Hence, Sri Sukadeva tells, through the next verse, that, “All these questions pertain to the “Leelas and stories” of our Lord Sri Hari, and Sage Maitreya will reply to all these questions, as the Sage had become very joyful at the questions (and the opportunity given to speak, about the “Leelas” of our Lord Sri Hari).

श्रीशुक उवाच—

स इत्थमापृष्टपुराणकल्पः कुरुप्रधानेन मुनिप्रधानः।

प्रवृद्धहर्षो भगवत्कथायां संचोदितस्तं प्रहसन्निवाऽऽह॥४१॥

VERSE 41 Meaning: “Sri Sukadeva said, “Oh king! When the scion of the Kuru clan Sri Vidurji, had asked all these questions on the subjects of the Puraanas (pertaining to our Lord Sri Hari) to Sage Maitreya, then, inspired deeply, for the sake of expounding the Leelas of our Lord, Sage Maitreya became very pleased, and began to speak, smilingly.”

श्रीसुबोधिनी : स इत्थमिति। आ समन्तात् पृष्टः पुराणकल्पो येन। पुराणं कल्पयतीत्येतेषामुत्तरार्थं एकं पुराणं वक्तव्यम्, न तु कथामात्रेण प्रकरणमात्रेण वैतेषामुष्टराणि निरूपितानि भवन्तीत्यर्थः। वक्तृश्रोत्रोत्कर्षमाह—
 कुरुप्रधानेन मुनिप्रधानः संचोदित इति। प्रवृद्धहर्षो भगवत्कथाया वक्तव्यत्वात्। तदेवाऽऽह—भगवत्कथायामिति। सम्यक्प्रेरणं सपरिकरप्रश्नात्। प्रहसन्निवेति मुखप्रसादः। पुराणकथनप्रसङ्गप्राप्त्या वा अभिनन्दनपूर्वकमाहेत्यर्थः।
 एवं भगवतः सङ्कल्पविकल्पात्मकं मनो निरूपितम्॥४१॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षित
 विरचितायां तृतीयस्कन्धे सप्तमोऽध्यायविवरणम्॥

SRI SUBODHINI: Sri Vidurji had asked all these questions, the answers for which, cannot be given just by telling stories, as it will become necessary to create a “Puraana” (scripture) itself to give all these replies. The words ‘KURU PRADHAN’ AND ‘MUNI PRADHAN’ reemphasize the glory of both the speaker and the hearer!

Sage Maitreya got so much pleased, due to the reason that, “I HAVE NOW GOT AN OPPORTUNITY TO ATTAIN BLISS, THROUGH THE SINGING OF THE “LEELAS” OF OUR LORD! (BHAGAWAT KATHAYAAM SANCHODITAH). As the questions were asked, in a “total” way, about our Lord, there arose, full and intense inspiration, in the mind of Sage Maitreya. Sage Maitreya smilingly began to express his happiness and began to speak about this “Puraana”. He began this expounding through “greetings”, made to Sri Vidurji, and in this way, explained, in detail, the mind of our Lord, with His plans, views and objectives (for this Universe).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 7 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - अष्टमोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III, CHAPTER 8

अष्टमे भगवद्बुद्धिर्यादृशी साऽत्र वर्ण्यते।

आधाराधेयरूपाणां तदीयानां तथोद्गमः॥१॥

KAARIKA 1 Meaning: “ In the 8th chapter, the “power of intellect” (Jnānasakthi) of our Lord is being explained. With a view to avoid blemish in this “Jnana”, the manifestations of the factors/objects, which constitute the “basis and the based knowledge”, is also being told.”

[NOTES: Here, the word “intellect” (Budhi) is synonymous with the “power of knowledge” (Jnānasakthi) of our Lord, which is an “attribute” of our Lord’s “form” (Swaroopa). The purpose of this “Jnana”, is to make us aware and know, the several virtues and attributes of our Lord. In this chapter, the role and use of this “intellect”, in the creation of this Universe, are being described.]

षड्विधा भगवद्बुद्धिः, स्वरूपे रतिरूपिणी।

जगद्विषयिणी चैव कृतियुक्तेति वै त्रिधा॥२॥

KAARIKA 2 Meaning: “After explaining the “group”

meaning, through the first “Kaarika”, now, through this “Kaarika”, the meaning of all the “parts” (of the group) is being told. Our Lord’s “Buddhi” (intellect = power of knowledge) are of 6 kinds. These are: (1) That, which loves the “form”. (2) That, which is related to the Universe. (3) That, which does all “actions”

हरेरेव, तथाऽन्यापि भगवद्विषया त्रिधा।

लौकिकोपायजनिता प्रथमा सा द्विधा पुनः॥३॥

तर्कक्रियाविभेदेन द्वितीया वैदिकी स्मृता।

साक्षात्कारस्तृतीयस्तु षट्सु सर्वं प्रतिष्ठितम्॥४॥

KAARIKAS 3 and 4 Meaning: “In the same way, the other three types of our Lord’s “Buddhi” are: (1) That, which is born from the “worldly” point of view. (2) The “Vedic” intellect (Jnana) is of 2 kinds (a) based on logic and (b) based on “action”. (3) The actual “Jnana”, which is related to our Lord’s “Darsan” (actual vision).”

सामान्यतो ग्रन्थरूपा भगवद्बुद्धिरीर्यते।

सर्गोपयोगिनी, यस्मात्तामसादुदगता हि सा॥५॥

KAARIKA 5 Meaning: “In this Sri Bhagavatam, which is useful for all, our Lord’s “intellect” (Jnānasakthi) has been explained — the reason being, that this “intellect” has been manifested, from Lord Sankarshana (Tamasik).”

अनेकधा भागवतप्रवृत्तिरुपयुज्यते।

KAARIKA 5 ¾ Meaning: “But, this Sri Bhagavatam, is told by our Lord only. Hence, to speak of it’s origin, from Lord Sankarshana, is inappropriate. This is explained in the “6th Kaarika”.”

दशलीलायुता सर्वाः कल्पभेदैर्व्यवस्थिताः।

भगवद्बुद्धिरेषेति सैव लीलाद्वये तता॥६॥

एवं पूर्वाध्याये भगवच्चरित्रज्ञानार्थं बहवः प्रश्नाः कृताः। तत्र भगवत्क्रियाज्ञानार्थं महानस्योद्यम इति तं प्रोत्साहयितुं स्तौति—

KAARIKA 6 Meaning: “Our Lord’s “Leelas” (actions) are seen as useful in many ways/kinds — as they (actions) describe our Lord’s 10 types of “Leelas”.” The seeming “contradictions”, in them, can be removed, through recognizing them, as having occurred during different times (aeons — Kalpa). This “Jnana” of Sri Bhagavatam (which is equal to our Lord’s own “intellect”) has mainly got expanded in two “Leelas” viz. (1) What, the Lord Himself, desired to do and (2) what, He did, with others (objects).

(1) In the previous chapter, Sri Vidurji had asked several questions, for the sake of understanding our Lord’s “Leelas”. On seeing, this great eagerness and effort of Sri Vidurji, to attain the knowledge of our Lord’s “power of action” (Kriyasakthi), with a view to “enthuse” and encourage Sri Vidurji, Sage Maitreya, through the following verse, “praised” him.

मैत्रेय उवाच—

सत्सेवनीयो बत! पूरुवंशो यल्लोकपालो भगवत्प्रधानः।
बभूविथेहाऽजितकीर्तिमालां पदे पदे नूतनयस्यभीक्षणम्॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “Oh! It is indeed necessary to render service and worship of the noble persons, born in this lineage of Puru, as they deserve to be served! Especially to you, Sri Vidurji! You are one of the protectors of this world (Lokapaala), who has taken birth in this lineage! You are regarding our Lord Sri Hari only as the most important of all! Every second, and on an eternal basis, you are intent on making the garland of the fame of our Lord Sri Hari, new and brilliant.”

श्रीसुबोधिनी : सत्सेवनीय इति। बतेति हर्षे। सद्भिर्महद्भिरपि पूरुवंश सेव्यः, उत्पत्यर्थं स्थानार्थं ज्ञानार्थं च। यद्यस्माद्यस्मिन् वंशे उत्पन्नो लोकपालो यमोऽपि भगवद्भूमिविरोधिधर्मयुक्तोऽपि भगवत्प्रधानो जातः। भगवानेव प्रधानं यस्य, तादृशस्त्वं बभूविथ। यतोऽजितकीर्तिमालां पदे पदे क्षणे क्षणे नूतनयसि। अभीक्ष्णं सर्वदा। सन्तो हि स्वभावजयार्थं महान्तं यत्नं कुर्वन्ति। तच्चेत् पूर्वं संबन्धमात्रेण भवति, तदा प्रयत्नान्तरं परित्यज्य सद्भिः पूरुवंश एव सेव्यो भवति। बतेति अत्याश्चर्यदर्शनात् प्रमेयबलाधिक्यख्यापनार्थम्। अधिकारे हि सर्वथा भगवद्बुद्धिर्नश्यति, सुतरां लोकपालाधिकारे। यदप्युक्तं 'द्वादशैते विजानीमः' इति, तद्दण्डपरिवर्जनार्थमधिकारिणा ज्ञातव्यमिति ज्ञायते, न तु भक्तिमार्गानुसारेण। तत्राऽपि प्रकृते विशेषं वक्तुं बभूविथेति मध्यमपुरुषः प्रयुक्तः, तेन यमोऽतिक्रूरः सर्वघातक इति सूचितम्। तादृशस्याऽपि यदि भगवत्परत्वम्, तद्वंश संबन्धात्। सोऽपि संबन्ध आभिमानिक एव, अविवाहितायां व्यासादुत्पत्तेः। अजितेति न केनापि जित इति भगवदुत्कर्षस्तस्य हृदये रोचत इति ज्ञापितम्। तेन सर्वथा मात्सर्याभावः सूचितः। कीर्तिरिति। यमः कर्मप्रधानो न प्रसिद्धिमात्रं मन्यते। साऽप्यस्य हृदये समागतेति ज्ञापितम्। किञ्च मालेति कण्ठभूषणम्। कीर्तिं कण्ठे स्थापितवानिति भक्तेभ्योऽप्याधिक्यम्। नूतनकरणेनाऽतिसामर्थ्यम्। पदे * पदे नूतनकरणं प्रेम्णा। एवं माहाम्यज्ञानपूर्वकसुदृढस्नेहोऽस्य वर्तत इति सूचितम्। अभीक्षणमित्यनेन प्रेम्णोऽकुण्ठत्वं सर्वतोधिकत्वम्॥१॥

एवं सर्वदोषनिवृत्तिपूर्वकभगद्विषयकसर्वगुणा उत्पन्ना इति महानयं वंशः, पाण्डवादीनां भक्तानां स्वस्य च अवज्ञागर्वाभावार्थं तथा निरूपितः। इदानीं सर्वे प्रश्ना विशकलिततया पृष्टाः भगवच्चरित्रज्ञापका न भवन्तीति तथाविधत्वज्ञापनार्थमपृष्टकथनार्थं च पुराणमेव मूलतः किञ्चित्कथयिष्यामीत्याह—

SRI SUBODHINI: Sage Maitreya says, that "On seeing this adherence to duty (of exclusive "Bhakthi" to our Lord), I have become very happy. Noble persons also desire to take birth, in this family of Puru, with a view to attain the high status and "Jnana". Though you are

Lord Yama himself (whose duty of making everyone “die”, is against the quality of our Lord, to “protect and save”), due to your taking birth in this Puru family, you have regarded our Lord only as “most important” in your life. Thus, you have made the “garland of fame” of our unconquerable Lord, as “new” every second!

Noble persons conquer their own “desires and attitudes” (nature), and if this can be achieved by, just getting related to the family of Puru, then, these noble persons need not put, different and other efforts, to conquer their “nature”. The word “Bata”, (indeed) expresses “great wonder”, that this family of Puru, has been blessed through the love of our Lord! But, usually on getting “authority and power” of this world, there is the destruction of the intellect, which is loving and attached to our Lord. This causes the loss of Bhakthi to our Lord also. The reference here is, that Sri Vidurji being Lord Yama himself, was one of the “protectors of this world” (Lokapaala) and this “authority”, could have made him lose his “Bhakthi” to our Lord!

Lord Yama, however, is supposed to be, in the know of the 12 systems of “education” (knowledge). He knew the rule regarding the giving of punishment to whom, and who should not be punished — as also the ways of giving punishment. Lord Yama’s knowledge however, is not based on the ways of this path of “Bhakthi”. But here, Sage Maitreya says, that Sri Vidurji has become “different” i.e. he has changed himself to become a “Bhaktha” of our Lord (Babhoovitha). From this, we can see, that Lord Yama, by himself is very cruel, and he is the killer of everyone. But, on being born in this family of Puru, he became devoted to our Lord! When Lord Yama could

become like this, there is no wonder, for other “common” folk born in this family, attaining devotion to our Lord!

Moreover, Sri Vidurji’s “relationship” with this Puru family was also “indirect” only (as the son of Sri Veda Vyaasa, through a “Soodra” woman).

The word “Ajita” (unconquered) indicates, that the glory of our Lord enchants the heart of Sri Vidurji. Thus, he did not have any envy or jealousy, though he was one of the powerful protectors of this world. Sri Vidurji has worn the garland of our Lord’s “fame” (Keerthi) on his neck. This indicates, that Sri Vidurji had more “Bhakthi” to our Lord, in comparison to all other devotees. He always makes this “garland of fame of our Lord” new, and this ability indicates his glory. The reason for making this garland “new every second” is his “love” (Prema) for our Lord. in this way, Sri Vidurji had very intense love for our Lord, based on “Jnana”. His love for our Lord was “pure”, (Suddha = Abheekshanam) and due to this, his “love” for our Lord was the “best” of all!

We can see, that Sri Vidurji had got rid of all his “blemish”, and all the virtues and auspicious qualities connected, with our Lord had got originated in him. From this, it is “certain”, that the Puru family is the “best”. This family lineage was praised and described in this way, so that devotees like the Paandavas, are not ignored, and there is no origin of “pride” in oneself!

Sri Vidurji had asked several questions, but Sage Maitreya decided, that he will answer all of them, with a view to impart total and full knowledge, on our Lord’s “Leelas and stories”. He also wished to reply to, what was not asked for. Hence, he tells, as per the next verse, that he will speak only Sri Bhagavata Purana!

सोऽहं नृणां क्षुल्लसुखाय दुःखं महद्गतानां विरमाय तुभ्यम्।
प्रवर्तये भागवतं पुराणं यदाह साक्षाद्भगवानृषिभ्यः॥२॥

VERSE 2 Meaning: “Now, I, for the sake of removing the great sorrow of those, who have to undergo this, (ie sorrow) as a result of their desire to attain petty worldly and sensual pleasures, will begin to tell you the Srimad Bhagavata Purana, which was expounded by Lord Sankarshana Himself, to the Sanakaadi sages.”

श्रीसुबोधिनी : सोऽहमिति। त्वया ये पूर्वं प्रश्नाः कृताः ‘सुखाय कर्माणि करोति लोकः’ इत्यादिना, तेऽप्यनेन परिहृता भविष्यन्तीति। तत्र प्रथमं प्रश्नं फलत्वेन निर्दिशन्नाह—नृणां क्षुल्लसुखाय महद्दुःखं गतानां तद्विरमायेति। अनेन पृष्ठानां सर्वेषामेव पदार्थानां भगवत्कर्मपरत्वं सामान्यतो निरूपितम्। स्वभावतः कर्मणामल्पसुखेच्छया कृतानां महद्दुःखजनकत्वम्। तान्येव च कर्माणि भगवत्संबद्धानि चेत्, भगवदीयत्वेन कृतानि दुःखाभावपूर्वकमहत्सुखफलानि भवन्तीति। अत्र श्रवणे भवानेवाऽधिकारीति तुभ्यमुक्तम्। भागवतमिति भगवता हि प्रतिपादिताः स्वकृतः स्वफला एव। परम्परायामपि भगवदुक्त पदार्थानां दोषसंबन्धाभावाय, वक्तुः श्रोतुः स्वरूपतऽवस्थातश्च परमां शुद्धिं निरूपयितुं शुद्धपरम्परामाह—यदाह साक्षाद्भगवानृषिभ्य इति। यद्भागवतं भगवता न परम्परयोक्तम्, किन्तु साक्षादेव। भगवत्त्वं वा साक्षात्। भगवत्कृपया जातभगवत्त्वव्युदासार्थम् ऋषिभ्य इति। ज्ञाननिष्ठा ऋषयः परमपात्रत्वेन निरूपिताः। येषां बुद्धौ मन्त्राः स्वतः स्फुरन्ति, सा बुद्धिरुत्तमैवं भवति॥२॥

भगवानपि न क्रीडां कुर्वन्, लक्ष्मीसहितो वा, भागवतमुक्तवान्, किन्तु आत्मध्यानारूढ एकाग्रचित्तस्तथोक्तवानिति भगवन्तमुपदेष्टारं वर्णयति—

SRI SUBODHINI: “I will answer all these questions asked by you! — like, what you had told earlier, with proof, that “In this world everyone does action only with a view to attain happiness”. Sage Maitreya says, that in this world, for the sake of petty pleasures of the senses/

objects, the “Beings” attain great sorrow. With a view to destroy their sorrow, if the “Beings” do all these very same actions, for the sake of our Lord i.e. do those actions which are related to our Lord, (i.e. doing all actions by being belonging to our Lord), these very same actions, can remove and destroy the sorrow, and confer the result of great happiness and bliss! The word “Tubhyam” (for you) indicates, that “I am telling this for your sake only, as you only deserve to hear this.”

The word “Bhāgavat” is used to indicate, that “The result of attaining our Lord’s own “form”, (Bhagavadroopam) by the performance of one’s actions as prescribed by our Lord” (in Sri Bhagavatam). Whatever has been told by our Lord is always “blemish free”. But, here, with a view to point out the “purity”, of both the speaker and the hearer (both their status and form), the reference to the “pure and sacred lineage” (Parampara) has been made. In other words, this Sri Bhagavatam was told by our Lord Himself i.e. the “speaker” is Lord Himself i.e. Sri Bhagavatam was directly from our Lord only and, not caused through the grace of our Lord! The hearers were the Sanakaadi saints, who were deeply immersed in the wisdom of Jnana. They deserved to hear this, from our Lord Himself. In their intellects, the holy “Manthraas” got inspired by themselves. Hence their intellect is regarded as the “best”.

Our Lord also did not tell this Srimad Bhagavatam, while “playing” with Goddess Laxmiji. He has expounded this, with full meditation on His “Aatma” and one-pointed mind. Through the next verse, the description of our Lord, who is the “teacher” (Upadeshta) is being done.

आसीनमुर्व्या भगवनामाद्यं संकर्षणं देवमकुण्ठसत्त्वम्।
विवित्सवस्तत्त्वमतः परस्य कुमारमुख्या मुनयोऽन्वपृच्छन्॥३॥

VERSE 3 Meaning: “Our Primordial Lord Sankarshana, with His limitless “Jnana” was present in the Paatala Loka! Sages like the Sanakaadi brothers asked our Lord Sankarshana, their questions, with a view to understand the principle of our Lord Sri Purushothama, who is the Absolute Brahman.”

श्रीसुबोधिनी : आसीनमुर्व्यामिति। आसीनमिति क्रियान्तराभावेन लौकिकरीत्याऽपि वैजात्याभावः सूचितः। उर्व्यामिति भूमौ स्थित्या यज्ञियत्वं सूचितम्, अन्यथा भगवान् कथं भूमावासीत्। इयमुर्वी नोद्धृता, किन्तु मूलभूतैवः यतः पातालाधोविद्यमानत्वं स्थानलक्षणाभिर्नागकन्यापूजनया च निरूप्यते। आद्यमिति पित्रादिजन्मदोषः परिहृतः। संकर्षणमिति भगवतश्चतुर्भुजैर्या मूर्तिः संहारकर्त्री, सा निरूपयतीत्युक्तम्। तेन भगवता पदार्थनिरूपणे दृष्टान्तार्थमपि यद्यन्ये पदार्था निर्दिष्टा भवन्ति, तेऽपि संकर्षणं प्राप्य दग्धपूर्वावस्था भगवदीया एव नूतना भवन्तीति सूचितम्। तामसत्वेन दूषणं परिहरति—देवमिति। ननु देवानामपि नानाविधत्वात् तामसत्वमपरिहृतमेव। अत आह—अकुण्ठसत्त्वमिति। न कुण्ठं कुण्ठितं सत्त्वं सत्त्वगुणोऽक्षरात्मकं वा, आसनत्वेन यस्य। स तु गुणत एव तामस, संहारकर्तृत्वात्; तदपि प्रलयकाले। इदानीं तु देवः सर्वोपास्य एव। संकर्षणत्वं च द्रष्टृदृश्ययोः सम्यक् कर्षणात्, तत एव यतो निवर्तते। अस्य च रूपमग्रे निरूपयिष्यते। ननु सनकादीनां ज्ञानस्य विद्यमानत्वात् संकर्षणस्थाने किमर्थं गता इत्याह—विवित्सव इति। अतः संकर्षणात्परस्य वासुदेवस्य तत्त्वं स्वरूपं विवित्सवो ज्ञातुमिच्छवः कुमारमुख्या सनकादयः। सनत्कुमारो मुख्यो येषाम्। मुनय इति संकर्षण एव जानाति, तमनन्तरो वासुदेवं ज्ञातुं नाऽन्य इति ज्ञानयुक्ताः। अन्विति ब्रह्मणा स एव प्रष्टव्य इत्युक्ते तमन्वपृच्छन्। यद्यपि ब्रह्मा जानाति तथापि स भक्तिमार्गप्रधानः सनकादींस्तथा न मन्यते, अतः संकर्षणमपि ज्ञानप्रधानं मन्यमानस्तथाऽऽह॥३॥

स संकर्षणः, अभिमानाधिदैवत्वात् न तमभिमानो व्यानोत्यतः स्वस्याऽपि परं वासुदेवं ध्यायन्नेव सर्वदा तिष्ठति। यदा वा ध्यायति, तदा ते गता इति तस्य ध्यानावस्थां निरूपयति—

SRI SUBODHINI: Lord Sankarshana was seen “seated”, (Aaseenam) without any action! Even, from the “worldly” point of view, He had no “disturbance” in Him! He was on this “earth”, which, at that time, was lower than the “Paatala” region. Hence, this “earth”, is the “root-basis-earth”, and not the “earth” which was saved by Lord Varaha! This earth, is connected with “sacrifice” — as the Lord will be present only, when the place is related to sacrifice! The reference to the worship of the Naga maiden, and to the “hoods”, indicates the actual situation of this earth.

The word “Aadhya” (first) indicates, that our Lord did not have the “blemish” of being born, out of a “father”. The word “Sankarshana” has the purport, that among the 4 divine forms of our Lord Sri Narayana, this “form” symbolizes the aspect of “destruction”. Lord Sankarshana is having the quality of “Tamas”. But this “blemish” is negated, through the use of the word “Deva”, (Lord) with limitless “Satwa” (Akuntasatwam). Being the “bed” of our Lord Sri Narayana, Lord Sankarshana is considered, as fully “Satwik”. He is called as “Tamasik” as He symbolizes the factor of destruction. He is “Tamasik” only, at the time of “dissolution” of this Universe — that too, only in His “quality”, and not in His “form” (Swaroopam).

Lord Sankarshana is worshiped by everyone. Our Lord is called, with this holy name due to the reason, that He attracts both the “seer” and the “seen”. As He is the originator, and giver of this “world”, He is hailed

here, as the “Primordial” Lord. Hence, to worship and serve Him is indeed necessary. As, He is the “father” of this Universe, He is also the “teacher” of everyone. This factor is well realized by the Jnanis and due to this reason only, the holy Sanakaadi brothers and other sages have become the ‘hearers’. Lord Sankarshana is worshipped for the sake of attaining “liberation” too! — as the attraction of this world of births and deaths (Samsaara) gets destroyed only through Lord Sankarshana. Lord Sankarshana’s “form” will be described later, in detail.

Why did the holy Sanakaadi brothers, go to have the Darsan of Lord Sankarshana, when they had the highest knowledge with them? They had gone there, especially Sage Sanat, was eager to know, as to whether there was anyone greater than — like our Lord Sri Vaasudeva — Lord Sankarshana. If so, they were eager to attain the “Jnana” of Lord Vaasudeva. These Sanakaadi brothers were “Munis” i.e. endowed with the highest Jnana. Hence, they only knew, that Lord Sankarshana had the “Jnana” about Lord Sri Vaasudeva, and none else knew about this, In fact, Lord Brahma had told the Sanakaadi brothers to ask about this to Lord Sankarshana only. Though, Lord Brahma also knew, about the “principle” (Tatwam) of Lord Sri Vaasudeva, He did not tell this “Jnana” to them, as Lord Sankarshana is considered as a symbol of “Jnana”, and Lord Brahma had sent the Sanakaadi brothers to him!

Lord Sankarshana is the presiding deity of “ego” and hence, He always meditated on Lord Sri Vaasudeva, whom He considered, as greater and higher, than Himself. When the Sanakaadi brothers had gone there, Lord Sankarshana was in His deep “meditation” — as per the following verse.

स्वमेव धिष्यं बहु मानयन्तं यं वासुदेवाभिधमामनन्ति।
प्रत्यग्धृताक्षाम्बुजकोशमीषदुन्मीलयन्तं विबुधोदयाय॥४॥

VERSE 4 Meaning: “At this time, Lord Sankarshana was doing the mental worship of the Supreme Paramaatma Sri Vaasudeva, who is His refuge, and who has been hailed in the Vedas. His lotus like eyes were closed. On being asked, for the sake of the happiness of the Sanakaadi brothers, our Lord Sankarshana saw them, with half-closed eyes!”

श्रीसुबोधिनी : स्वमेव धिष्यमिति। धिष्यं स्थानमाश्रयम्, न त्वासनम्। वासुदेवस्य तं बहु मानयन्तम्। तस्य ध्याने क्रियमाणे ध्याता स्वयं ध्येयं बहुमानयत्येव। तस्य ध्येयस्य स्वरूपमाह—यं ध्येयत्वेन निरूपितं लोका वासुदेवेति वदन्ति। यो ध्येयत्वेन निरूपितस्तमित्यर्थः। वासुदेव इत्यभिधायस्य। वस्तुतस्तु, स्वस्यैवाऽऽश्रयभूत आत्मा, लोकाः परं शब्दान्तरेण व्यपदिशन्ति। ननु ध्यानारूढो बहिःसंवेदनाभावात् कथमुपदेष्टा भवतीत्यत आह—प्रत्यग्धृतेति। प्रत्यगात्मस्वरूपे धृतमक्षि येन। कश्चिद्धीरः प्रत्यगात्मानमैक्षताऽऽवृत्तचक्षुः’ इति श्रुतेः। यद्यप्यन्तर्नीतं तेन चक्षुः, तथापि भगवान् कमलनयन इति तदम्बुजं जलाद्विहिर्दृश्यत एव, तथा भगवानपि ध्यानारूढोऽपि बहिः पश्यतीति ज्ञातव्यम्। किञ्च, तदक्षि कमलस्य कोशरूपम्। कोशो हि मुकुलितपत्रात्मको भवति, तथाऽयमपि निमीलिताक्षः। तथापि विबुधानामागतानां सनकादीनामुदयाय अभ्युदयाय, तानभ्युदितान् कर्तुम्, ईषद्विकचय्य पश्यन्तम्। कोशे हि अर्द्धविकासः संभवति॥४॥

तेऽपि बाह्यतोऽपि शुद्धा भूत्वा समागता इत्याह—

SRI SUBODHINI: Lord Sankarshana was meditating on the Lord, whom He regarded as His “basis” and “refuge”. He had great respect and honor for His Lord, who is called as Lord Sri Vaasudeva, and who, in reality, the “Aatma” of Lord Sankarshana only, as His “refuge”. In this Universe, Lord Sri Vaasudeva is hailed

as “Param” (the beyond) also.

The one, who is in deep meditation, is not aware of anything outside. Then, how did Lord Sankarshana, become their teacher? As told in the Upanishads, Lord Sankarshana also had taken His “eyes”, inside to see the form of His own “Aatma”. But being of lotus like-eyes, as the lotus flower is always situated, outside the level of the “water”, our Lord was also able to see outside, though being in deep and intense meditation. He now had “half-closed eyes”. As the Lord was interested in their progress and glory, He saw them graciously, with half-closed eyes, and due to this, He was also in a position to give them, the “advice and instructions”.

That, the Sanakaadi brothers had come there, having got “purified” externally also — as per the following verse.

स्वर्धन्युदादैंः स्वजटाकलापैरुपस्पृशन्तश्चरणोपधानम्।

पद्मं यदर्चन्त्यहिराजकन्याः सप्रेम नानाबलिभिर्वरार्थाः॥५॥

VERSE 5 Meaning: “There was a lotus flower, which formed the seat of Lord Sankarshana’s holy feet. This holy feet was worshipped with several ingredients, for the sake of attaining “boons”, with great love, by the maidens (daughters) of the king of serpents. The Sanakaadi brothers “touched” the holy feet of Lord Sankarshana, with their matted hair, wetted with the holy waters of the Ganges river, “and began to ask”.”

श्रीसुबोधिनी : स्वर्धन्युदादैंरिति। अथवा भगवदीयशरीरसिद्ध्यर्थं स्वर्धन्युदादैंरिति। यावद्गङ्गाजलेनाऽऽर्द्रं शरीरं तिष्ठति, तावदैत्याक्रमणं न भवतीति पाताले दैत्याधिक्यात् तत्स्पर्शाभावार्थमाद्रा इव जटाः कृताः, न शोषिताश्च। गङ्गाद्वारमार्गेण गता इति केचित्। तथा सति ते सर्वार्द्रा एव वक्तव्याः। ‘योगेश्वराणांगतिमाहुः’ इति न्यायेन येन केनाऽपि मार्गेण ते

गन्तुं शक्ताः, स्वर्धुनीपदे लक्षणा च स्यात्। अस्तु वा तथैव अतिपावित्र्यार्थम्। जटा असंस्कृतकेशास्तेषां कलापैः समूहैः संकर्षणचरणोपधानं पीठमुपस्पृशन्तोऽपृच्छन्ति संबन्धः। पूर्वं कृतनमस्कारा अपि वासुदेवस्वरूपज्ञानार्थं पुनः साष्टाङ्गनमस्कारं कृतवन्त इत्यर्थः। ननु स्वार्द्रजटाकलापैः तदुपस्पर्शं को हेतुस्तत्राऽऽह—पद्मं यदर्चयन्तीति। अहिराज्यकन्याः वासुकिकन्याः, सप्रेम यथा भवति तथा, वरार्थाः सत्यो नानाबलिभिर्नानापूजाप्रकारैर्यत्पद्ममर्चयन्ति। तेषां स्पर्शादोषायेतिकेचित्, गङ्गापेक्षयापि तच्चरणस्यैव प्रकृष्टत्वात्। किन्तु तदुपस्पर्शने इष्टकामना सिद्ध्यतीति तदुपस्पर्शने हेतुर्दर्चयन्तीति। महतामपि फलदातेति स्वेष्टसिद्धिः सूचिता। कन्यात्वादेव न विकारान्तरसम्भावना, कामितान्तरकथनात् न काम्यत्वम्। अतः सर्वप्रकारेण निर्दुष्टं सर्वकामनापूरकं भगवन्तं तमेव ध्यायन्तस्त्वरूपं सम्यग्वक्ष्यतीति सूचितम्॥५॥

तेषां सङ्कर्षणज्ञानपर्यन्तं ज्ञानं सिद्धमिति ज्ञापयितुम्, वासुदेवज्ञानस्याऽत्यभीष्टत्वं विज्ञापयितुं ते स्तुवन्तीत्याह—

SRI SUBODHINI: For the sake of attaining the “purity” of their bodies, the Sanakaadi brothers had taken bath, in the Ganges river, and had wetted their matted hair. Due to this, their bodies had become “belonging to our Lord” (Bhagawadeeya). There was also another reason for getting their body wetted. There were so many demons living in this Paataala region, and these demons do not “attack”, when the bodies are wetted, through the waters of the Ganges river. Some commentators say, that the Sanakaadi brothers had gone to this Paataala region, through the place called as “Gangaadwaar” in the Himalayas. But, the Sanakaadi brothers were capable of going to the Paataala region, through “any way”, they preferred to choose! Of course, the word “Ganga” denotes “highest purity and sacredness”, and hence, they must have taken this route, for utmost purity. They touched,

through their wet matted hair, the seat, on which our Lord Sri Sankarshana was seated, and began to ask. All of them did, the full “prostration”, with a view to attain the “Jnana”, about Lord Sri Vaasudeva.

What was the main reason for touching the lotus seat, with their wet matted hair? It is said here, that the daughter of serpent Vaasuki had worshiped this “lotus” seat, with love and with various ingredients, for the sake of attaining the fulfillment of their goal. Some commentators say, that the Sanakaadi brothers had touched the seat, with wet hair, so that, they do not pollute the sacredness of our Lord, as our Lord’s holy feet is, much much greater, than the Ganges water, and His holy feet showers great auspicious benefits on noble Mahaatmas too!

The Sanakaadi brothers had the desire to attain the “Jnana”, about our Lord Sri Vassudeva, who is always “blemish free”, and who is the giver of the fulfillment of all desires of everyone! Lord Sankarshana was now meditating on Lord Sri Vaasudeva, and the Sanakaadi brothers realized, that the Lord will explain the “Jnana” of Lord Sri Vaasudeva, in a total way, to them.

The Sanakaadi brothers had the “Jnana” of Lord Sankarshana. With a view to indicate, that they desired to attain the “Jnana” of our Lord Sri Vaasudeva, they began to “pray” for the same, by rendering the following ‘praise’ (Stuti) of Lord Sankarshana.

मुहुर्गुणन्तो वचसाऽनुरागस्खलत्पदेनाऽस्य कृतानि तज्ज्ञाः।
किरीटसाहस्रमणिप्रवेकप्रद्योतितोद्दामफणासहस्रम्॥६॥

VERSE 6 Meaning: “Oh Lord! you are brilliantly illuminated, with the most valuable precious gems in the

crowns of your thousand heads! You have powerful white hoods!" In this way, due to their intense love, the Sanakaadi brothers, who were aware of the "secrets" of the Leelas of our Lord, with a choked voice and words, began to praise and ask."

श्रीसुबोधिनी : मुहुर्गुणन्त इति। भक्त्युद्रेकान्मुहुर्गुणनम्। ज्ञाननिष्ठानां मनसा गुणनं सम्भवतीति प्रेमोल्लासख्यापनार्थं वचसेत्युक्तम् ततोऽप्याधिव्यायः स्वल्पदेनेति 'यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्येमे कथिता ह्यर्थाः प्रकाशन्ते महात्मनः।' इति वाक्यात् वासुदेव इवाऽस्मिन्नपि प्रेमाऽऽह। अनुरागेण स्वल्पन्ति पदानि यस्मिन् इति। कविवन्तूतनकल्पनया स्तोत्रं वारयति अस्य कृतानीति। अस्य सङ्कर्षणस्य कृतानि चरित्राणि तत्प्रतिपादकवचसा गुणन्त इति संबन्धः। नूतनपरिचयं व्यावर्तयन् सङ्कर्षणैकतानतां तेषामाह—तज्ज्ञा इति। सङ्कर्षणस्य कृतं जानन्तीति तथा। अन्यस्मै पूर्वोक्तलक्षणरहिताय भागवतं न वक्तव्यमिति तदोक्तम्। तस्य संकर्षणस्याऽवतार इव रूपान्तरेण स्थितिं वारयत्यानुषङ्गिकदोषाभावाय—किरीटसाहस्रेति। किरीटानां यत्साहस्रं सहस्रसमूहः, तत्र ये मणिप्रवेका मण्युत्तमास्तैः प्रद्योतिता य उद्दामाः फणाः, तेषां सहस्रं यस्याः किरीटयामनादरार्थं साहस्रपदप्रयोगः, तेन नित्यनूतनानि किरीटानि भवन्तीति ज्ञापितम्। मण्युत्तमैः प्रद्योतितत्वेन सहस्रफणदर्शनं स्पष्टं ज्ञापितम्। अनेन दर्शनेनाऽपि भयं निवारितम्। गुणातीतत्वज्ञापनाय—उद्दामेति, प्रलयसाधकत्वात्। कालान्तरे तेषां दाम्नेव सङ्कोचः सम्भवति, तदपि निषिध्यते। तथाकरणं तत्रत्यानां स्त्र्यादीनां नैकट्याभावाय। फणाशब्दो विकसितफणावाची, फणानामासहस्रमभिव्याप्य यस्येति वा॥६॥

एवं श्रोतृवक्तृस्वरूपं निरूप्य प्रस्तुतमाह—

SRI SUBODHINI: The Sanakaadi brothers got, such an intense "love" (Bhakthi) for our Lord, due to which, they began to "praise" our Lord, again and again. It is usual, that such noble Mahaatmas, whose minds are deeply established in "Jnana", are prone to render

“praise” of our Lord! Hence, with a view to express the “bliss” (Aananda) arising out of “Bhakthi” to our Lord, they began to render their “praise” of our Lord, through their “words” (Vachasaan). The intensity of their “love” to our Lord is indicated, through the choked voice and words, referred to in this verse!

It has been said, that “The devotee, who has the highest love for his chosen deity (of our Lord) and also nurtures the same intense Bhakthi to his Guru, is regarded, as a noble Mahaatma, and in his heart, the true “meanings” of all instructions and teachings get automatically realized and known”. As per this, Lord Sankarshana also had the same “love” for our Lord Sri Vaasudeva. Due to this “love”, the “words” of the Sanakaadi brothers had become choked! They were aware of the “secrets” of the “Leelas” already enacted by our Lord, and they “praised” our Lord, referring to these “Leelas” (Asya Kritaani). In fact, they, having met our Lord earlier, were acquainted with His “Leelas”, due to which, they had got intense love for our Lord!

Lord Sankarshana is called as “Bhagawan”, due to the presence of all the auspicious virtues, present in Him! Our Lord Sri Sankarshana was not in any other “manifested or incarnated” form. He was present in His own original form, with His “thousand” crowns, studded with most precious gems! The “hoods” were pure and white, and the Lord was seen wearing “newer” crowns, everyday! The brilliance of the precious gems illuminated the hoods, and this ‘vision’ (Darsan) destroyed the “fear” in the minds of His devotees. Lord Sankarshana is beyond all the “qualities” (Gunaateeta) (Udhyamati). His “hoods” represented the symbol of dissolution, and were very white and pure. Except, during the actual time of

dissolution of the Universe (Pralayam), all these “hoods” were supposed to be bound together! But, here his “hoods” were expanded, and were seen, as very illuminated, through the best of precious gems studded in the crowns!

In this way, after describing the “forms”, of both the speaker and the “hearer”, Sage Maitreya is speaking about the intended “subject” in the next verse.

प्रोक्तं किलैतद्भगवत्तमेन निवृत्तिधर्माभिरताय तेन।

सनत्कुमाराय स चाऽऽह पृष्ठः सांख्यायनायाऽङ्ग! धृतव्रताय॥७॥

VERSE 7 Meaning: “Sage Maitreya told Sri Vidurji, “Oh, my best friend! The great Lord Sankarshana, told the Sanakaadi brothers, who had total devotion to the path of renunciation, (Nivruthi) this Srimad Bhagavatam, and the Sanakaadi brothers told this great scripture to Sage Saankhyaayan, of intense penance and vows, when they were requested for expounding this Sri Bhagavatam.”

श्रीसुबोधिनी : प्रोक्तं किलैतदिति। ननु स्ववक्ष्यमाणस्य भागवतस्य माहात्म्यज्ञापनार्थं किमित्येतावदुच्यत इत्याशङ्क्याऽऽह—किलेति। भगवत्तमेनेति निरुपाधिकभगवत्त्वं व्यावर्त्तयति, अन्येभ्यश्चोत्कर्षं चाऽऽह। अनेन तेनाऽपि वासुदेवात् ज्ञातमिति ज्ञापितम्। अस्य श्रवणेऽधिकारमाह—निवृत्तिधर्माभिरतायेति। निवृत्तिधर्मे पारमहंस्यधर्मे अभिरतिर्यस्य। तेन पूर्वोक्तेन सहस्रफणरूपेणैव उपदेशं कृतवानिति ज्ञापनार्थं पुनर्निर्देशः कृतः। सनत्कुमारायेति दुर्लभाधिकारित्वेन सनत्कुमार एवोपदिष्टः, अन्ये त्वानुषङ्गिकाः। तत्र हेतुः ‘निवृत्तिधर्माभिरताय’ इति पूर्वमुक्तः। ततः परम्परामाह—स चाऽऽहेति। सांख्यायनाय स उक्तवान्। योगनिष्ठः सनत्कुमारः सांख्यनिष्ठायोक्तवान्। सांख्ये व्यवहारोऽन्यथा भातीति तदर्थमाह—धृतव्रतायेति। धृतानि व्रतानि येन। अङ्गेति संबोधनं तथाऽधिकार एव सिद्ध्यतीति विदुरस्याऽपि तथात्वाय॥७॥

सांख्यायनस्तु पराशरं भक्तं मत्वा तस्मै प्रसङ्गादुक्तवानिति
स्वगुरोराधिक्यकथनार्थमाह—

SRI SUBODHINI: With a view to emphasize the glory of this “Srimad Bhagavatam”, which Sage Maitreya was to expound and explain now, the word “Kila” is used — to indicate, that Sage Maitreya was not glorifying this scripture wrongly, or in an untruthful way! **BUT THIS HOLY SCRIPTURE IS INDEED VERY GLORIOUS!**

Here, Lord Sankarshana (Bhagawathamana) is indicated, as not being the “Brahman” without the qualities! But, He was the highest of all others except the highest quality-free Brahman! This is said, so that, we can realize that Lord Sankarshana had learnt this Sri Bhagavatam, from our Lord Sri Vaasudeva only! The Sanakaadi brothers had the “authority and deserving” nature to listen to Sri Bhagavatam, as they had total dedication and love for the system of “Paramahansa” Dharma of total renunciation for the sake of our Lord! From this, we can realize, that they were “total Jnanis”. Hence, Lord Sankarshana gave His instructions, through His “1000 hooded” form only. — as Lord Sankarshana considered them as “rare and highest deserving” persons! All others who accompanied the Sanakaadi brothers, also got the benefit of our Lord’s “instructions”.

Sage Sanatkumaara gave this Sri Bhagavatam to Sage Saankhyayana. Sage Sanatkumaara was established in Yoga and Sage Saankhyayana was established in renunciation and Jnana (Saankhya). In the “Saankhya” system, “worldly activities” are considered as “unreal”. Removing this doubt, it is said, that Sage Saankhyayana was a sage of intense penance and “vow” (Vratam), due to which, he became “deserving” to listen to Sri Bhagavatam. Hence,

white and pure. Except, during the actual time of

he also attained the “Jnana”, contained in Sri Bhagavatam. Sage Maitreya blessed Sri Vidurji also to become like the sage. Hence he called him as “his own part” (Angha = friend) with great grace and tenderness.

Sage Saankhyayana regarded Sage Paraasara as a “Bhaktha” of our Lord and he gave this Sri Bhagavatam to him. Through the next verse, Sage Maitreya praises his own Guru viz. Sage Paraasara.

सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः।

जगाद सोऽस्मद्गुरवेऽन्विताय पराशारायाऽथ बृहस्पतेश्च॥८॥

VERSE 8 Meaning: “Sage Saankhyayana, is the prominent sage among the “Paramahamsa” sages, who regarded the listening and singing of our Lord’s “Leelas” as a very important duty. Due to this reason, Sage Saankhyayana, desirous of speaking about the glory of our Lord, spoke about this Sri Bhagavatam to my Guru, Sage Paraasara, at the place of Lord Brihaspati (i.e. Lord Brihaspati also).”

श्रीसुबोधिनी : सांख्यायन इति। स हि पारमहंस्यधर्मे मुख्यः। परमहंसानां श्रवणकीर्तनमावश्यकम्। अतो भगवद्विभूतीर्विवक्षमाणो वक्तुमिच्छन् अन्वितायमलितायाऽस्मद्गुरवे पराशराय जगाद। अन्वितो योग्यो वा। अथ भिन्नप्रक्रमेण। बृहस्पतेः स्थाने गत्वा तस्मै चोक्तवान्। बृहस्पतेरत्र निरूपणं देवलोके भागवतप्रचारार्थम्। ब्रह्मा सनकादयश्च उपरितनलोकेषु सन्त्येव; ध्रुवपर्यन्तं बृहस्पतिः, भूमौ पराशरः, पाताले संकर्षण एवाऽस्ति। अतश्चतुर्दशसु भुवनेषु भगवच्चरित्रं भागवतं व्याप्तमस्तीत्युक्तम्॥८॥

पराशराद्भूमौ प्रचारमाह—

SRI SUBODHINI: The most important duty of “Paramahamsa” devotees is the listening and singing of our Lord’s “Leelas”. Among these, Sage Saankhyayana is the most prominent sage, as he observed this “duty”

to expound the Leelas and virtues of our Lord. "An opportunity for this, came his way, when my Guru, Sage Paraasara, who deserved to hear this Sri Bhagavatam, came to meet him."

With a view to ensure, that this Sri Bhagavatam is made known in the celestial world also (Devaloka), this Sri Bhagavatam was expounded at this place. Lord Brahma and the Sanakaadi brothers always reside in the upper Universe! The world of Brihaspati extends upto the Universe of Sri Dhruvaji. At that time, Sage Paraasara was (after hearing about Sri Bhagavatam) on this "earth", and Lord Sankarshana was residing in the "Paatala" region. From this, we can realize, that Sri Bhagavatam enveloped all the 14 "Universes" i.e. the entire Universe!

The furtherance of publicity of Sri Bhagavatam on this earth took place, through Sage Paraasara — as per the following verse.

प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम्।
सोऽहं तवैतत्कथयामि वत्स! श्रद्धालवे नित्यमनुव्रताय॥१॥

VERSE 9 Meaning: "Oh, my son! Later, the very compassionate Sage Paraasara, on being told by Sage Pulasthya, told me about this original and first Sri Bhagavata Puraana! On seeing your sincere interest and alert obedient (following) nature, I am now going to expound this same Sri Bhagavatam to you."

श्रीसुबोधिनी : प्रोवाचेति। मह्यं मैत्रेयाय। दयालुरिति स्वस्य तथाऽधिकाराभावः उक्तः। मुनिरिति अग्रे प्रचरणज्ञानम्। स इति प्रसिद्धः पराशरः, यः सप्तवार्षिकोऽपि मार्कण्डेयापेक्षयाऽपि वयसा वृद्धो, गर्भे च वेदाध्येता, पूर्णज्ञानः। पुलस्त्येनोक्तः पुराणं वक्तव्यमित्याज्ञप्तः। पराशरः स्वपितरं शक्तिं राक्षसभक्षितं श्रुत्वा राक्षससत्रे सर्वाण्येव रक्षांसि हतवान्;

अतः स्ववंशरक्षार्थं पुलस्त्यः समागत्य राक्षससत्रं निवृत्यर्थं प्रार्थयत्। ततो निवृत्ताय पराशराय वरो दत्तः 'पुराणाचार्यो भव' इति।" अन्यथा अनधिकृतः पुराणं वक्तुं न शक्नुयात्। तत् उक्तं पुलस्त्येनोक्तं इति। आद्यं भागवतम्, पुराणप्रवृत्तौ प्रथमोत्पन्नाय ब्रह्मणे भगवता प्रथमत एवोक्तम्। विष्णुपुराणं तु भागवतसंबद्धप्रमेयमेव, व्यासे शाखाभेदवत्। विष्णुपुराणे मैत्रेयपराशरकथा निरूपिता, तद्व्यावृत्त्यर्थमाद्यमित्युक्तम्; अन्यथा विष्णुपुराणे नेयं परम्परा निरूपिता। सोऽहं गुरुकृपानुगृहीतस्तव श्रोतृसंबन्धित्वेन एतद्भागवतं कथयामि। वर्तमानसामीप्ये वर्तमानप्रयोगः। वत्सेति स्नेहः कथने हेतुः। भगवदाज्ञा तु तावन्मात्र एव। मर्यादारक्षार्थमधिकारे विशेषणद्वयमाह—श्रद्धालवे नित्यमनुव्रतायेति। श्रद्धा मुख्याधिकारः, नित्यं चाऽनुव्रतत्वम् इच्छानुरूपनिरन्तरसेवा। अन्तर्बहिरधिकारहेतु श्रद्धासेवे॥९॥

एवं परम्परां प्रतिज्ञां चोक्त्वा पुराणमारभते—

SRI SUBODHINI: Sage Maitreya has called Sage Paraasara as "compassionate". The purport of this is that, "I am not deserving" to hear about this Sri Bhagavatam. Even then, out of his gracious compassion, my Guru told me this! By using the word "Muni" for Sage Maitreya, it is indicated, that through Sage Maitreya, Sri Bhagavatam will get "spread", throughout this earth. Sage Paraasara is older by 7 years to Sage Maarkandeya, considered as a total "Jnani", as he had learnt the Vedas, when he was in the "stomach" (Garbham) of his mother. Sage Pulasthya had instructed Sage Paraasara, to expound this Puraana and spread the same (Sri Bhagavatam). It is said, that once Sage Paraasara had heard, that his father was "eaten" by the demons (by the name of "Sakthi"), and he, at once, performed a "Yagna", to kill all the demons. At this time, Sage Pulasthya came there, and desirous of protecting his own clan (Sage Pulasthya was a "Raakshasa sage"), he, along with Sage Vasishta, prayed to Sage Paraasara, to desist from doing this sacrifice. Sage

Paraasara accepted their prayer, and stopped the killing of the "Raakshasa" clans. Sage Pulasthya, in turn, gave a "boon" to Sage Paraasara viz. "Let you become a teacher of Puraana!" You will become the most prominent among the teachers of Puraana! You will teach this most glorious Sri Bhagavatam, to many persons, on this earth and you will be praised and hailed, as the "greatest teacher of Puraana". Without this "boon", Sage Paraasara did not have the deserving authority to speak or teach, this Bhagavata Puraana!

The word "Aadhyan" denotes the Sri Bhagavatam. Our Lord Himself had told about this Sri Bhagavatam to Lord Brahma. The Vishnu Puraana is also made by Sage Paraasara and this Puraana deals with the Leelas and stories about our Lord, as told in Sri Bhagavatam. In this Vishnu Puraana also, the story of Sage Maitreya and Sage Paraasara, has been described.

"I had become blessed with the compassion of my Guru, and now, I will expound this Sri Bhagavatam to you". "Oh, my son!" (Vatsa) – this addressal, indicates "love" for Sri Vidurji. "Although, I will tell you, what our Lord only had told, earlier, your obedient humble nature has made me speak, in a very special way. You have the authority to listen to this Sri Bhagavatam, due to your 2 qualities viz. (1) Sraddha = deep interest and (2) being obedient and following (on a daily basis) with service rendered with respect. This "service" and "deep interest", have enabled you to attain the required "deserving authority", to listen to this Sri Bhagavatam!" It is said intense "interest" gives the inner authority, and "service" gives the "outside" authority.

In this way, after explaining the "traditional" way of

rendering this Sri Bhagavatam, and also promising to expound the same, Sage Maitreya begins to start the rendering of Sri Bhagavatam.

उदप्लुतं विश्वमिदं तदाऽऽसीद्यन्निद्रया मीलितदृङ्मयीलयत्।
अहीन्द्रतल्पेऽधियान एकः कृतक्षणः स्वात्मरतौ निरीहः॥१०॥

VERSE 10 Meaning: “Sage Maitreya began to expound this Sri Bhagavatam Puraana by telling, “When our Lord, who is always lying down on the bed of Sri Aadishesha serpent, was alone, and deeply interested to revel, in His own “form” only, and “actionless”, closed His eyes, for the sake of His “sleep”, then, this entire Universe had got sunk, into the waters of dissolution.”

श्रीसुबोधिनी : उदप्लुतमिति। पुराणं हि दशलीलायुक्तम्, तत्रादौ सर्गो वक्तव्यः। स च भागवतत्वात् भगवत्कृतः। तत्र तत्पृष्ठानामर्थानां ब्रह्मकल्पेऽभावात् कल्पान्तरानुसारेण वक्तव्यम्। यद्भगवतैव कृतम्, तच्चरित्रं पद्मकल्पे वर्तत इति तन्निरूपणार्थं पूर्वकल्पस्य प्रलयानन्तरस्थितिमनुवदति, उदकेन प्लुतं सर्वमेव विश्वमासीदिति। बहुविधा हि प्रलयाः। तामसेषु कल्पेषु तामसानि भूतानि दहन्तेऽग्निमसृष्ट्यर्थम्, राजसेषु तु प्रलयजलेन निमग्नानि भवन्ति, सात्त्विकेषु तु स्थिता एव पदार्था एकदेशेन निवृत्ता अवशिष्यन्त एव, यद्यग्रेऽपि सात्त्विक एव कल्पो भवति। तत्र पद्मकल्पात् पूर्वकल्पो राजस इति उदप्लुतमित्युक्तम्। इदं विश्वं पूर्वमुदप्लुतमासीत्। इदमिति सर्वदा विश्वमेकविधमेवेति वृक्षवत् प्रवाहानादित्वं निरूपितम्। तदेति पूर्वप्रलये। तस्य प्रलयस्य निमित्तमाह—यन्निद्रयेति। यद्यदा निद्रया भगवच्छक्त्याऽलुतज्ञानशक्तिरेवाऽमीलितदृक् न्यमीलयत् अक्षिनिमीलनं कृतवान्, निमीलिताक्षो जोगर्तीत्यर्थः। नन्वेवं स्थितौ को गुण इत्याशङ्क्याऽऽह स्वात्मरतौ कृतक्षण इति। ‘कदाचिद्रमते स्वस्मिन् प्रपञ्चेऽपि क्वचित्सुखम्।’ इति सृष्टिप्रलयकरणे निमित्तमुक्तम्। आत्मरता वात्मनि क्रीडायां स्वरूपानन्दरमणे। स्वरूपानन्दः पूर्णानन्दः, अक्षरानन्दस्तु लक्ष्मीरूपः पूर्वं निरूपितः। स च भगवान् व्यापिवैकुण्ठेऽपि कदाचिल्लक्ष्म्या सह

क्रीडति, कदाचित्स्वानन्दमेवाऽनुभवति। बीजधर्म एव सर्वत्र कार्यपरम्परायामातृणस्तम्बपर्यन्तम्; तथाप्यंशकार्येषु यादृशमेव बही रमणं तादृशमेवान्तररमणम्। क्रिया बहीरमणेऽभिवृद्धिकरी, ज्ञानं त्वन्तः; अन्योन्यबाधकत्वं च। सर्वेहोपरतिरेवाऽऽत्मानन्दानुभवेऽङ्गम्। तदाह—निरीह इति सर्वचेष्टारहितः। यथा पुरुषत्वे तुल्येऽपि रङ्गमहाराज-योर्बहिर्भोगातिशयस्तथाऽऽत्मन्यपीति। यावदेवाऽऽत्मत्वेन जानाति, तावदेवाऽऽत्मसुखं वर्द्धते। यथा यथा परिच्छिनत्ति, तथा तथाऽल्पो भवति। इदमेव भगवान् सृष्टिप्रलयाभ्यां बोधयति। एक इति तत्सुखमखण्डमेकेनैवाऽनुभूयते। क्रियायां प्रयत्नव्यावृत्त्यर्थमधिशयानो जातः। तल्पकृतपीडानिवृत्त्यर्थमहीन्द्रतल्पे शेषपर्यङ्के। स हि भगवच्छ्वासोत्थवायुपानेन प्रतिक्षणं तुङ्गः कोमलश्च भवति, अत एव बहुकालं शयानो भवति॥१०॥

तर्ह्यग्रे सृष्टिर्न स्यात् इत्याशङ्क्याऽऽह—

SRI SUBODHINI: In this “Puraana”, our Lord’s 10 kinds of “Leelas” are being told. It is therefore necessary to tell, in the first instance, the “Sarga Leela” (origin of creation) of our Lord! As this “creation” is related to our Lord, it was done by our Lord only!

The questions, which were asked by Sri Vidurji, did not pertain to “Brahmakalpa” (the original creation). Hence, the answers for his questions, also will follow the same pattern. All the Leelas were enacted by our Lord only. Hence, the state of the Universe, after the first “Kalpa” (aeon = ‘time’) and it’s “dissolution” are being described i.e. when the “Brahma Kalpa” got ended, then this entire Universe was sunk and drowned in water. Our Sri Mahaprabhuji says here, that “Dissolution” of this Universe, takes place in many ways, and he explains the same, as follows.

During the “Tamasik” Kalpas, for the sake of creating the new Universe, the “Tamasik” elements are burnt up

through “fire”, and made into “ashes”! In the “Raajas” Kalpas, the Universe is made to sink, in the waters of dissolution. In the “Satwika” Kalpas, only a part of the elements are destroyed — as the new creation also will be “Satwika”! Now, in the present instance, because the Universe was sunk in water, we can realize, that before the “Paadma Kalpa” (whose story will be told now), the “Rajasa” Kalpa had prevailed. It is said, that this Universe, which was like it was before only, is also of the nature of a “flow”, which is endless (Udaya). The word “Tadha” (then) indicates, that in the dissolution which happened, before the new creation, which is being thought of now, our Lord with his “non-declining” power of “Jnana”, had closed His eyes with His power of “sleep”. But, He was “awake” at all times, though His eyes were closed!

What is the “profit” (benefit) for this “status” (of sleep) of our Lord? It is our Lord’s own wish to “revel” in Himself only (Swaatmaratho Krita Kshanaha). He desired to “play” with Himself, in His “inside”. This is the “benefit”, which the Lord desired to attain.

Why does our Lord, do the creation of the Universe, through Lord Brahma and dissolves the same too? What is the cause, reason and purpose for these “actions” of our Lord? The answer to these questions are given through this verse. WHEN, OUR LORD (ABSOLUTE BRAHMAN) DESIRES TO PLAY “OUTSIDE” IN THE UNIVERSE, THEN, HE “CREATES” THIS UNIVERSE, FROM HIMSELF! WHEN HE DESIRES TO REVEL AND PLAY IN HIS OWN BLISS “INSIDE”, THEN HE MERGES BACK THIS UNIVERSE INTO HIMSELF! IN THIS WAY, OUR LORD PLAYS HIS TWO TYPES OF “GAMES”, IN A COMFORTABLE WAY. THIS IS THE

REASON AND CAUSE FOR BOTH CREATION AND DISSOLUTION OF THIS UNIVERSE!

The "bliss" of His own "form" (Swaroopa) is THE HIGHEST AND TOTAL BLISS. The "bliss" of the Imperishable Brahman, is of the "form" of Goddess Laxmiji (which, we have already explained, earlier) and our Lord "revels" with her, sometimes, in His all-pervasive Sri Vaikuntam! At other times, He enjoys and experiences, His own "bliss" only! The "seed" for the origination of all materials, from the gross upto a pillar, is same, though the activities and tasks of each of these, are seen as "different" outside! In the same way, are the same "plays", which take place inside also! In the "outside" play, the "action" (task) leads to "bliss and joy", and in the "inside" play, the bliss is originated/progresses by "Jnana". These two types of "play" "dominate" upon each other i.e. when one type of "play" is "on", it's fullest bliss is enjoyed!

However, the "bliss of Aatma" can be experienced only through the renunciation of all types of "desires". This is indicated, through the use of the word "Nireeham" (actionless). E.g. like a very poor person and the king are both "males", but their "outside" enjoyments will be different. In the same way, is the bliss of one's own "Aatma"! which remains only, till the time, the "Jeeva" realizes this bliss, as that of his own "Aatma", (i.e. belonging to our Lord). Due to the awareness of more and more "divisions", this "bliss" gets lesser and reduced.

OUR LORD IS TEACHING US, ONLY THIS TRUTH, THROUGH HIS "CREATION" AND "DESTRUCTION" OF THIS UNIVERSE! The word "Yeka"

(one) indicates that THE LIMITLESS “BLISS” CAN BE ENJOYED ONLY, WHEN A DEVOTEE IS “ALONE”!(WITH OUR LORD!).

When, our Lord does not manifest His power of action, it is said, that He is “sleeping”. Of course, His “sleep” is not the “Tamasik” one (as our's). He is seen sleeping, on the Aadisesha serpent, without any discomfort or difficulty, as this serpent drinks the exhilarated air of our Lord! Due to this action, the Aadisesha serpent, grew bigger, every second! — and became beautiful and tender too! This tenderness gave special comfort to our Lord! Due to this reason, our Lord sleeps only, at special times, and that too on this Aadisesha serpent only!

[NOTES: (1) Through the use of the word “Puraana”, what is indicated, is this Srimad Bhagavata Mahapuraana only. Why, is it being retold? On this, the answer is given as “Bahavidhaaha” (in many ways). Because the types of “dissolution of this Universe” are many (i.e. in each “Kalpa” (time) the nature of “dissolution” is different), this Srimad Bhagavatam also is retold, so that, everyone learns it, and sings it's glory.

(2) Through the verse (2 — 8 — 10) it was told, that the “status” of both “Ishwara” (Lord) and the “Jeeva” is same. This will make us conclude, that our Lord is like the “Jeeva” only, and vice versa! But, this is wrong, and it is necessary to understand the difference between the two? Hence, in the first instance,, the difference between the “sleep” of our Lord and the “Jeeva”• is explained. THE JEEVA, DURING DEEP SLEEP (SUSHUPTHI) IS UNDER THE FULL CONTROL OF “TAMAS” (DEFEATED BY “TAMAS”). BUT OUR LORD IS NOT UNDER THE CONTROL OF “TAMAS”. THIS IS ONE DIFFERENCE.

(3) Our Lord is told here, that He was desirous of reveling in His own bliss. That is why He “slept” — enjoying His bliss — not in “Tamas”. When, He desires to play outside, then He creates this Universe! In this way, we have seen the “cause” for both creation and dissolution. Ie THE LORD IS THE “CAUSE” FOR BOTH!

(4) THE “JEEVA” ATTAINS “BLISS” ONLY WHEN IT ENTERS INTO “SAT” (TRUTH — OUR LORD). In other words, He is by Himself not “blissful”. When the “Jeeva” goes near to the “Sat”, during it’s “deep sleep” state, then it attains great bliss of deep sleep. BUT, THIS BLISS IS NOT TOTAL, AND IS UNFULFILLING BY NATURE (I.E. YOU HAVE TO REPEAT IT). THIS BLISS IS TEMPORARY. OUR LORD HAS IN HIM, TOTAL BLISS AT ALL TIMES! This is the second difference between our Lord and the “Jeeva”.

(5) A question arises now. Does this highest bliss occur inside our Lord only (in the Brahmaandam only), and not in the root- holy abode of Sri Vaikuntam? Answering this, it is said, that the bliss of Imperishable Brahman is of the form of our Goddess Laxmi in Sri Vaikuntam. Hence, in this all-pervasive Sri Vaikuntam, sometimes, our Lord enjoys this “bliss”, with Goddess Laxmiji also.

PURPORT: ONLY IN OUR LORD, THERE IS TOTAL BLISS.

When, our Lord, in this way, by Himself is enjoying the highest bliss, in the reveling of His own “Aatma”, without any obstruction, then, what is the use of creating this Unvierse? This is being answered by telling, as to why our Lord, is going into this “sleep” (Yoganidra)?

Through the following verse, it's "way" and "purpose" are being explained.

सोऽन्तः शरीरेऽर्पितभूतसूक्ष्मः कालात्मिकां शक्तिमुदीरयाणः।
उवास तस्मिन्सलिले पदे स्वे यथाऽनलो दारुणि रुद्धवीर्यः॥११॥

VERSE 11 Meaning: "Our Lord, who is Brahman, who had established the subtle elements, inside His "Body", begins to inspire His own power of "time" (Kaala) which remains always with our Lord, like the hidden power of fire in wood! In this way, our Lord stayed in His own place of these "waters."

श्रीसुबोधिनी : सोऽन्तरिति। शरीरं त्वानन्दमयमिति पूर्वं निरूपितम्, सदानन्दमयं वा। सच्चिदानन्दरूपमिति वस्तुस्थितिः। पुरुषस्य साद्बाह्यम्, मध्ये ज्ञानम्, आनन्दस्त्वन्तः; स्त्रियास्तु विपरीतम्, तस्याः सत्येव रतिनत्वनन्दे कदाचिदपि। अन्तः साङ्ख्ययोगज्ञानाधिकार एव तस्याः, बहिर्भक्तेश्च। पुरुषस्य तु विपरीतम्। आनन्दानुभवस्तस्यान्तर एव युक्तो न बाह्ये; भेदकरणप्रसङ्गात्, आनन्दस्य स्वस्थानत्यागाच्च। न तादृशानन्दोऽनुभवयोग्यः। भगवत्यपि तथा, बीजत्वात्। स हि भावस्त्रिषु परिवर्तत इति। सच्चिदानन्देषु नैकत्रैव स्थितिः, अन्यथा तादृगूपवैयर्थ्यापत्तेः। अनुस्यूतस्तु तदात्मक एव नित्यसिद्धिः। अतः सति रमणेऽक्षरानन्दं पृथक्कृत्य लक्ष्म्या सह रमते, चिति रमणे सदानन्दौ तस्याऽन्तर्बहिर्निधाय बाह्याभ्यन्तरभेदेन रमते। तत्र प्रपञ्चो वेदाश्च रमणसाधनम्। स्वकृतप्रपञ्चेऽप्येतदुभयं करोति, ते कल्पप्रलया इत्युच्यन्ते। तत्राधिकारिणः कालस्य नियामकत्वात्, भगवदेकसम्भोगसम्पादकत्वाच्च, अंशानां भोगो मा भवत्विति तद्विषयानन्तः प्रवेश्य शेते। तदाह—अन्तः शरीरेऽर्पितानि भूतसूक्ष्माणि येनेति। चिदंशान् सर्वानेव यथायथं स्थापयित्वा स्वात्मानुभवं करोतीति। तेषामतिक्रमनिवृत्त्यर्थं कालात्मिकां शक्तिं सहारिकामुदीरयाणः, अलीनां कुर्वाणः प्रेरयमाणः। तस्मिन् सलिले स्वे पदे नारायणस्य स्थानभूते। तस्मिन् पूर्वोक्ते उवास स्थितः। अयमंशः पूर्वोक्ताद्विशेषः। अवान्तरकल्पत्वादल्पप्रयत्नव्यापारात्रामनिर्वर्तकत्वाच्च सलिलानुग्रहः। अतोऽस्मदादिः स्वसच्चिदानन्दांशेषु रमणे शीघ्रं परमपुरुषार्थपर्यवसानाभावात्

कारणे सति रतिं कुर्वीत। ननु बहिः स्थितानां पदार्थानामन्तः स्थापितत्वात् कालस्य च विद्यमानत्वात् सर्वं जगद्धिरागच्छेत्। तत्राऽऽह—यथाऽनलो दारुणि रुद्धवीर्य इति। कारणे तादृशं रूपमस्तीति ज्ञापयितुं कार्यं तादृशं रूपं दृष्टान्तीकृतम्। यथा तस्य दाहकशक्तिर्निरुद्धा, तथा कालादीनामपि स्वस्याऽपि शक्तिर्निरुद्धा॥११॥

एवं कियत्कालं स्थित इत्याह—

SRI SUBODHINI: Our Lord's "body" is the treasure house of bliss (Aananda) with the aspects of "truth" (Sat) and "bliss" (Aananda) combined. Our Lord Himself, has the "form" of Sat, Chit and Aananda! As regards the "Jeeva", it's aspect of "truth" is outside, ie "Jnana" is in the middle and not inside! For a "woman", it is different (opposite). In a "woman", the aspect of "truth" is inside, and the aspect of "bliss" is outside. Due to this, a woman has great happiness with "truth" (Sat) and never she is happy, with the aspect of "bliss". She is, from her inside, deserving to attain the "Jnana" of the Saankhya Yoga. Her deserving nature for "Bhakthi" is from outside. In this way, a "male" enjoys this "bliss" inside him. This is due to the fact, that he will have to give away (or lose) this "bliss", if it were to happen "outside". Such type of "bliss", is not worthy of being enjoyed — especially when the twin aspects of happiness and bliss itself are separated! Our Lord has also in Himself, this type of bliss only, as our Lord is the original "seed" for everything!

Thus, when our Lord revels in His aspect of "Sat" (i.e. the waking state), then He keeps His bliss of Imperishable Brahman, (Akshara) separate and "revels" with Goddess Laxmiji! When our Lord, "revels" with His aspect of "Chit" (consciousness) i.e. during the "dream state", then He keeps His aspect of "truth" (Sat) inside

the aspect of “consciousness”, and keeps the aspect of “bliss”, outside the aspect of “consciousness” (Chit). In this way, He “revels” in two ways, “Inside and outside”! In His “play”, both the Universe and the Vedas constitute His “instruments” for “playing”. Here also, there are two ways of our Lord’s “play” viz. through the “Vedas”, He plays “inside”, and through the Universe, He plays “outside”! The dissolution of the “Kalpa” (time) takes place, when He decides to go within Himself, to “play” (Prayalam)!

The factor of “time”, which is a power of our Lord, is the “controller”, and this “time”, is there, only to “arrange” for the “enjoyment” of our Lord. Our Lord now “sleeps”, in His own “Aatma”, after keeping all the “Jeevas” (Chidamsa) at their respective places! (ie “inside” Him)! He inspires the factor of “time”, which is “destructive” in nature, to keep a check on the “Jeevas”! Then, as Sri Narayana, He sleeps, while residing on the waters of the “great dissolution” (Mahapralayam).

As everything outside, has been established inside, and the factor of “time” is also present; is there any possibility, that this entire Universe will get manifested outside? This doubt is removed by telling, that like the power to burn, which is present in fire, is opposite to the nature of a dry piece of wood, the fire, which is situated inside this piece of wood, is prevented from getting manifested outside, in the same way, the power of “time” also, being “opposite” in nature, is prevented from manifesting outside, by the will of our Lord! Due to this, the Universe does not get manifested! **THUS, THE “WILL” OF OUR LORD IS “SUPREME”!**

Our Lord, while “sleeping” on these “waters”, slept for 1000 times of 4 Yugas (aeons) i.e. 44,35,000,000 years — as per the following verse.

चतुर्युगानां च सहस्रमप्सु स्वपन् स्वयोदीरितया स्वशक्त्या।
कालाख्ययाऽऽसादितलोकतन्त्रो लोकानपीतान् ददृशे स्वदेहे॥१२॥

VERSE 12 Meaning: “Our Lord slept for 1000 “4 Yugas” in this way. In the meantime His power of “time”, for the sake of creation of this Universe, had placed, near to Him, all the materials necessary! Our Lord, now prompted by His own inspired power, saw in His body, the limitless worlds, which were totally merged in Him!”

श्रीसुबोधिनी : चतुर्युगानामिति। चतुर्युगानां स्वरूपमग्रे निरूपणीयम्। तेषां सहस्रावृतौ ब्रह्मणो दिनं भवति, तावत्येव निशेति तावत्कालं शयनम्। चकारात्सन्ध्याशयोर्ग्रहणम् अन्यथासङ्ख्यानिवृत्त्यर्थं च। कालशक्त्याः पर्वद्वयस्य विद्यमानत्वात् प्रथमपर्वाऽतिक्रम्य, यदैव सा द्वितीये पर्वणि समायाति, तदैवानन्दतिरोधानार्थं ज्ञानशक्तिमुद्भावयति। अतिक्रमणज्ञापनार्थं वा। अत एवाऽस्मिन् कल्पे जीवद्वारैव भोगः। अतो भगवान् स्वपन्नेव स्वकीयया प्रामाणिकया स्वेनैवोदीरितया स्वेच्छारूपया स्वशक्त्या, न तु भिन्नतया स्थितकालेन। कदाचिद्भगवदिच्छया सोऽप्यन्तः प्रविश्य तथा कुर्यात्, ततश्च तस्याऽनियतत्वात् कालातिक्रमो भवेत्। कालाधीनसृष्टिश्चेयं न भवेत्, शक्त्यन्तराणामप्युद्धोधप्रसङ्गात्। अतो भगवदिच्छानुसारेण स्वशक्त्यैव कालाख्यया आसादितमुपस्थापितं लोकानां तन्त्रं करणसाधनं यस्य। चित्यागमनमात्रेणैव विषयं करणसाधनं चोपस्थापितवतीत्यर्थः। तदा अपीतान् अमुक्तान् लोकान् जनान् स्वदेहे ददृशे। वासनया विषये संबद्धान्, स्वांशेन भगवति चितिं प्रविष्टान्, स्वस्मिन् विद्यमानमंशं तत्र प्रवेशयितुं ददृशे। तदा सदंशमध्ये सर्वोऽपि चिदंशः पिण्डीभूतः॥१२॥

तस्योद्गममाह—

SRI SUBODHINI: The nature of 4 “Yugas” will be explained later (11th chapter — 18th verse, of this canto). When these ‘4 Yugas’ went through 1000 times (443.5 crores years) our Lord “saw”. This is also considered for counting the days and nights of Lord Brahma! When Lord

Brahma's 100 years get over, then, it becomes "one day" of Lord Siva. Likewise 100 years of Lord Siva become "1 second" of Lord Vishnu. But here, the counting of "years", has not been done, in this way.

The power of "time" (Kaala) has two parts. When, it crosses from it's first "part", into it's second "part", then only, our Lord, for the sake of making His "bliss" disappear, originates His power of "Jnana". That is why, in this present "Kalpa" (time) our Lord is enjoying His creation, in the "form of the Jeeva" only.

Our Lord is still lying down. Through the power of His "desire", He arranges, for the various materials required, for the creation of this Universe. During this time, our Lord's other "powers" also get awakened! The power of "time", now keeps ready, as per the will of our Lord, the various materials required, for creation of the Universe. The purport of this is, that no sooner, "consciousness" (Chit) came to play (by the will of our Lord), objects and materials were placed, near our Lord! Then, our Lord saw the "various Universes", in His body, along with the "Jeevas". These "Jeevas" were bound, through their "latent tendencies", (Vaasanaas) caused by their "desires". They had entered into the "consciousness" of our Lord. Our Lord saw with His "vision", these worlds, and the "Jeevas", so that, they now will enter into the various materials and ingredients, already kept ready near to Him, by His power of "time"! Due to this, both the aspects of truth and consciousness, got mixed up, and became, of the "round" size (Pindi).

It's "origin" is described, as per the following verse.

तस्याऽर्थसूक्ष्माभिनिविष्टदृष्टेरन्तर्गतोऽर्थो रजसा तनीयान्।

गुणेन कालानुगतेन विद्धः सूष्यंस्तदाऽभिद्यत नाभिदेशात्॥१३॥

VERSE 13 Meaning: “When our Lord put His “vision” on the “subtle principles”, then, the essence of these subtle principles attained “subtle forms”, through the operation of the quality of “Rajas”. Later, affected through the quality of “time”, the “delivery” of this subtle forms took place, through the “navel”, and it got manifested outside.”

श्रीसुबोधिनी : तस्याऽर्थेति। तस्य भगवतोऽर्थसूक्ष्मे जीवानामुप-
भोग्यरूपेऽभिनिविष्टदृष्टेः सतस्तस्याऽन्तर्गतोर्थाश्चिज्जडात्मकोऽभूत्, तदा
तनीयान् सूक्ष्मरूपो जातः। अरूपस्य सूक्ष्मरूपं महान् विशेषः। तदपि
रजोगुणेनैव, न तु भगवता; अन्यथा पुरुष इव भगवद्रूपता स्यात्। तदनन्तरं
ततस्तेनैव रजसा कालानुगतेन विद्धः सन् सूक्ष्मन् प्रसवं प्राप्नुवन् तदा
नाभिदेशात् अभिद्यत। नाभिदेशं भित्वा न निर्गतः, किन्तु अतिसूक्ष्मत्वात्,
आकाशशरीरत्वाच्च, तस्माद्देशात् सजीवपदार्थत्वात् प्रसवप्रकारेण निर्गत
इत्यर्थः॥१३॥

निर्गतस्य स्वरूपमाह—

SRI SUBODHINI: Our Lord’s “vision”, now, fell on the “subtle principles”, which were appropriate for the enjoyment of the “Jeevas”. Immediately, these “subtle principles” (Linga Sareera etc. — subtle bodies) attained a form with consciousness. This “subtle form” (like a bud) was attained, through the quality of “Rajas”, and not through the direct intervention of our Lord. If, the latter had taken place, then, this “subtle form” would have also got our Lord’s divine form! Now, inspired by “Rajas” (which was, in turn, inspired by the power of time), this “subtle form” was ready to be “born” (delivered). It broke open the “navel” of our Lord’s form. It was very “subtle”, and having the body of “space” (Aakaasa)! Hence, it came out of the “navel”. This is the purport.

A description of this manifested “form” is being described.

स पद्मकोशः सहस्रोदतिष्ठत्कालेन कर्मप्रतिबोधितेन।

स्वरोचिषा तत्सलिलं विशालं विद्योतयन्नर्क इवाऽऽत्मयोनिः॥१४॥

VERSE 14 Meaning: “The power of time, inspiring the power of “action”, made the manifestation of this “subtle form”, through the navel of our Lord Vishnu, looking like a lotus like bud, (flower) and it issued forth, very quickly, upwards of the navel. This lotus bud, like the brilliant Sun, made, the limitless “waters”, near it, get illuminated, in a grand way!”

श्रीसुबोधिनी : स पद्मकोश इति। नारायणस्तु जलात्मक इति जलकार्येषूत्तमः पद्मकोश एव तत उदतिष्ठत्। सहसेति विकासमन्तरेणैव तदा तस्मिन् बहिः स्थितः कालः कर्म च प्राणिनां संबद्धम्। कोशोत्पत्त्या प्रबुद्ध कर्म बहिः स्थितं कालमन्तः प्रवेशितवदिति कालेनैव केवलेन अग्रिमकार्यं कृतवानित्याह—कालेनेति। स्वरोचिषा स्वस्य तेजोरूपेण। कालस्य त्रिरूपत्वात् प्रकाशकं रूपं तस्य गृहीतम्। विशालमेव तत्सलिलं विद्योतयन्नेव। जननप्रकाशनयोर्विलम्बाभावादर्क इति तथा सामर्थ्याय। आत्मा भगवानेव योनिः कारणं यस्य, स उदतिष्ठत्—इति संबन्धः॥१४॥

सहसा निर्गतत्वात् तद्विकासार्थं स एव भगवांस्तत्र प्रविष्ट इत्याह—

SRI SUBODHINI: Our Lord Sri Narayana, also, we have already seen, is also of the “form” of “water” only. Hence, the best product of water viz. a lotus flower only got originated. The word “quickly” (Sahasa) implies, that the lotus flower did not get blossomed (did not open up). The factor of “time”, and the “actions” of the “Jeevas”, were staying “outside”, and they all now “joined” this lotus flower. Now, the “outside” time was made to enter into this “lotus flower”! Now onwards, every future action and task will be done, by the power of “time” (kaala)!

Through the force of "time" only, this lotus flower made the nearby limitless waters, brilliant and illuminated! This "birth" and "brilliance" took place, without any delay (like the "sun")! OUR LORD WAS THE CAUSE FOR THE ORIGINATION OF THIS LOTUS FLOWER (AATMAYONITHI)!

This lotus flower was still "closed". With a view to open it, our Lord entered into it — as per the following verse.

तल्लोकपद्मं स उ एव विष्णुः प्रावीविशत्सर्वगुणावभासम्।
तस्मिन् स्वयं वेदमयो विधाता स्वयम्भुवं यं स्म वदन्ति सोऽभूत्॥१५॥

VERSE 15 Meaning: "This lotus flower symbolized all the "worlds", and it was capable of manifesting, with brilliance, all the "qualities" in a total way! Our Lord Vishnu, now entered into this lotus flower, as the indwelling Lord! (Antaryaami). Due to this, Lord Brahma, who is the symbol of all the Vedas, got manifested from this lotus flower. He knew all the Vedas, without having to learn them! He is hailed as "self-born", (Swyambhoo) due to this reason."

श्रीसुबोधिनी : तल्लोकपद्ममिति। कारणप्रवेशनव्यतिरेकेण पुरातनस्य निःसारस्य कार्योपयोगो न भविष्यतीति नारायणप्रवेशः। उ इति कोमलसंबोधने। पूर्व नारायणोऽपि तत्र प्रवेशात् विष्णुर्जातः। विष्णुर्व्याप्ताविति वा। पूर्वमेव तत्र स्थितस्तत्राभिव्यक्तो जात इत्यर्थः। तत्र हेतुः—सर्वगुणानामवभासो यत्र। भगवद्गुणानां सर्वेषामभिव्यञ्जकार्यरूपाभिव्यक्तिस्थानत्वात् भगवत्सहिता एव सर्वे गुणा भासन्तामित्येतदर्थं भगवत्प्रवेश इत्यर्थः। अयं पद्मकल्पे विशेषः। तत्र सर्वे जीवा एकीभूताः समष्ट्यात्मकाः सन्त एकरूपेण प्रादुर्भूता इत्याह—तस्मिन्स्वयमिति। स्वयं भगवान्, अत्र चितो भेदाभावात्। तत्राप्युभयक्रीडार्थं वेदमयो विधातेत्युक्तम्। वेदमयत्वात् आत्मरणम्, विधातृत्वात् बहीरमणमिति। तस्योद्गतस्य नामाऽऽह—स्वयम्भुवमिति। तत्रत्या लोकास्तस्य

पितरमदृष्ट्वा स्वयमेव ब्रह्मा जात इति स्वयम्भुवमाहुः, एवं लोकैः स्वयम्भूत्वेन निरुक्तोऽभूत्॥१५॥

ततो यज्जातं तदाह—

SRI SUBODHINI: Our Lord Sri Narayana, with a view to make the lotus flower get into “action”, entered into this lotus flower, although He was present there, even from the earliest stages of it’s evolution. But, for the sake of making the “task” (willed by Him) to get completed, He manifested Himself. Though, our Lord was now manifested, in the holy form of Sri Narayana, he took the form of Lord Vishnu, after entering into this lotus flower. Through this word of “Vishnu”, our Lord reemphasized and manifested His all-pervasive nature! This “lotus” was the seat of our Lord’s virtues and qualities. Our Lord entered into this “lotus”, so that His virtues and qualities got manifested, along with Him! Both in the earlier “Brahmakalpa” and now in this present “Pādmakalpa”, our Lord’s divine nature of being “all the forms” (i.e. the Lord having become, each and every “form”) was fully present — but the difference being, in the method and way of manifestation!

On this “lotus”, all the “Jeevas” were stationed, as a group, and manifested in one “form”. In other words, our Lord manifested, in this “one form”, as there was no division of “Chit” (consciousness) in this “form”. Here also, the “two-way” play of our Lord was present viz. as the “Vedas”, He reveled in His “Aatma”, and as Lord Brahma, He reveled in the “external” Universe! (Vedamaya Vidhaata). This manifested form of our Lord is named here as “Swayambhuvam” — as there was no “birth” for Lord Brahma. In other words, Lord Brahma, manifested Himself by Himself! Lord Brahma, in this way,

अभूत्। लोकानां तत्र देहावसर्जनाय। यत्, एतादृशं कल्पमात्मनो च।

came to be called as “Swayambhoo”.

Whatever happened later, is being explained, through the following verse.

तस्यां स चाम्भोरुहकर्णिकायामवस्थितो लोकमपश्यमानः।
परिक्रमन् व्योम्नि विवृत्तनेत्रश्चत्वारि लेभेऽनुदिशं मुखानि॥१६॥

VERSE 16 Meaning: “Lord Brahma was seated on this lotus flower. He could not see any other “world”. He began to see through his opened eyes, all the four sides (by swirling His neck) and the upper regions, by looking sideways (behind and up). In this way, Lord Brahma got 4 faces and came to be called as “Chaturmukha” (of 4 faces).”

श्रीसुबोधिनी : तस्यामिति। पूर्वोक्तकमल एव, स्वयमपि पूर्वोक्त एव, भगवत्प्रवेशेन विकसिते कमले कर्णिकायामवस्थितः स्वातिरिक्तं लोकमपश्यमानः। जनात्मकाः स्वस्मिन्नेव, लोकात्मकास्तु कमले; तदुभयविमर्शाभावाल्लोकादर्शनम्। ततोऽन्यथा दर्शनं कृतवानित्याह—
परिक्रमन्निति। परित आक्रमन् शिरः प्रसारयन्। व्योम्नीत्युपरिभागे। पूर्वमेव पिण्डस्योत्पन्नत्वात् विवृत्तनेत्रः प्रसारितनयनो भूत्वा यमेव भागं न पश्यति, तत्रैव लोको भविष्यतीति बुद्ध्या सर्वत्र मुखेच्छायां सर्वगुणावभासस्य प्रतिष्ठितत्वादनुदिशं चत्वारि मुखानि लेभे। तदा चतुर्मुखो ब्रह्मा जात इत्यर्थः॥१६॥

एवं मुखचतुष्टयेनाऽपि सर्वा एव दिशः पश्यन् यदा लोकान् न दृष्ट्वांस्तदा भयं चिन्ता च जातेत्यभिप्रायेणाऽऽह—

SRI SUBODHINI: Due to the “entry” of our Lord, the lotus flower had got blossomed and now, only our Lord was seen, as being present! Our Lord now saw on all the four sides, and the sky, but He could not see any other “world”! — as everything (Beings, worlds etc.) were situated in our Lord only (as Lord Brahma). The

worlds of earth, the upper worlds and the nether (lower) worlds were situated, on the lotus flower only. He began to see all the sides. His body had already got originated, and He was able to open His eyes. He was eager to see, on all the four sides, as to whether, there were any "worlds". Due to this, He swirled His head and eyes, on all the four sides, and in the upper region, and in this way, He got "faces" on all the 4 sides! All the virtues and divine qualities were present in our Lord! He became "Chaturmukha" – of four faces!

With these 4 faces, He began to see all the "sides". Even then, he could not see any "world" (Lokam). Due to this, he got fear and anxiety, in his heart – as per the following verse.

तस्माद्युगान्तं श्वसनावधूर्णजलोर्मित्क्रात्सलिलाद्विरूढम्।

अपाश्रितः कञ्जमु लोकतन्त्रं नाऽऽत्मानमद्वाऽविददादिदेवः॥१७॥

VERSE 17 Meaning: "At this time, there were huge waves created in this water, through the force of wind, originated, at the time of dissolution of the last Universe (Pralayam). Due to this, the lotus flower was lifted upwards, through these waves! Lord Brahma, the Primordial deity, who was seated on this lotus flower, could not know the secret about Himself, or about the lotus flower, which symbolized the principles of this Universe."

श्रीसुबोधिनी : तस्मादिति। युगान्ते यः श्वसनो वायुस्तेनाऽवधूर्णितं यज्जलम्, तत उत्पन्ना ये ऊर्मयः, तेषां चक्रं यस्मिन्; तादृशात्सलिलाद्विशेषेण रूढं कमलमपाश्रित इति भयकारणम्। सलिलमत्र नित्यम्, जल कृत्रिमम्। वायुना च जलमेव दोलायितम्, अतस्तस्य चक्रं सलिले वर्तत इति न पौरुषक्यम्। विरूढमिति नित्यसलिलादुत्पन्नत्वात् मज्जनम्, नापि नालभङ्गः। अपाश्रित इत्यस्थिरासनः, अत एव कमलविचारे आत्मविचारे वा बुद्धिर्न प्रसृता। लोकानां तन्त्रं देहादिसर्वसामग्री यत्र, एतादृशं कमलमात्मा चः

उभयमप्यब्धा साक्षादादिदेवोऽपि भूत्वा पूर्वज्ञानादिसम्पन्नोऽपि नाऽविदत्
न ज्ञातवान्॥१७॥

तदा पूर्ववासनया तत्र जिज्ञासोत्पन्नेत्याह—

SRI SUBODHINI: The force of wind, created during the end of the “Yuga”, (time) (and the dissolution of the last Universe) was creating huge waves in the waters, and had raised this lotus flower upwards! The lotus flower was the seat of Lord Brahma, and this “wind and waves”, created fear, in his mind! But, as this “water” was of a “permanent” (Nithya) nature, this lotus flower did not “sink”, inside this “water”. Moreover, the “stalk” of the lotus flower also did not get “broken”. But, as his seat was not stable and firm, Lord Brahma did not put His mind either in the thinking of His “Aatma”, or on the lotus flower itself! In fact, the lotus flower contained all the “worlds”, and Lord Brahma Himself, had in Him all the materials like the “body” and other materials. He was the Primordial deity (Lord) also. Even then, He could not know about Himself.

But due to the latent “tendencies”, he got the desire to “know”, about everything — as per the next verse.

क एष योऽसावहमब्जपृष्ठ एतत्कुतो वाऽब्जमनन्यदप्सु।
अस्ति ह्यधस्तादिह किञ्चनैतदधिष्ठितं यत्र सता नु भाव्यम्॥१८॥

VERSE 18 Meaning: “Lord Brahma began to think, “Who am I, who, is now seated, on the bed of this lotus flower? Wherefrom this lotus flower has got originated, without any other basis (foundation) from the unfathomable depth of this water? Certainly, there must be a basis and foundation, under this lotus flower, on which, this is standing secured!””

स इत्थमुद्गीक्ष्य तदब्जनालनाडीभिरन्तर्जलमाविवेश।

नाऽर्वांगतस्तत्खरनालनालनाभिं विचिन्वन्तदविन्दताऽजः॥१९॥

VERSE 19 Meaning: “Having thought like this, Lord Brahma, entered into this water, through the subtle holes, in the stalk of this lotus flower. But, searching for the basis and foundation for the stalk of the lotus flower, Lord Brahma came near to the “navel”. Here also, he searched intensely, but he could not see anything!”

श्रीसुबोधिनी : क एष इति। ‘योऽहमेष कः?’ जिज्ञासायामात्मविचारे प्रवृत्त इति पूर्वे विचारप्रारम्भे यो विचारकत्वेन प्रतिभातः, स एव विचारदशायां भिन्नतया प्रतीत इत्येष इत्युक्तम्। स्वस्य स्वरूपाज्ञानात् क इति प्रश्नः। यत्र चाऽब्जपृष्ठे अहमेतद्वा कुतो जातमिति। ननु जले कमलं भवत्येव, किमाश्चर्यमित्यत आह—अनन्यदिति। अस्त्विति बहुजलसंबन्धः, तादृशे च कमलं न भवति। किञ्च, अधस्तादेतन्निर्मूलं न भवति। अतो यत्रैतदधिष्ठतमधिष्ठाय स्थितं तेन सता भाव्यम्, असतोऽधिष्ठानाभावात्। अतोऽस्य कमलस्याधस्तात्किञ्चिदस्ति। किञ्चनेति किञ्चिदर्थे। एतत्कमलमधिष्ठितं यत्र। एवमनुमानेन नैयायिकवदेतावज्ज्ञानं जातम्। ततस्तेन ज्ञानेन तर्कसहकृतेन पदार्थं विनिश्चित्य, पुरुषोऽहम्, मम च जननाधारात्मकं कमलम्, न केवलमचेतनादुत्पत्तिमर्हतीति कश्चिन्मत्पिता वर्त्तते, अधस्तात्तमन्वेषयिष्यामि, इति निश्चित्य, सूक्ष्मं रूपं कृत्वा, तस्याब्जस्य नाडीरन्ध्रेषु प्रविष्टोऽन्तर्जलमाविवेश। तथाप्यधोभागं न प्राप्तवानित्याह—नाऽर्वांगत इति। तस्य खरनालस्य कमलस्य यन्नालम्, तेन तन्मूलभूतां नाभिविचिन्वन्नापि, तत् तदा अजोऽपि ब्रह्माऽपि सन्नाविन्दत। अथवा, तन्नालमेवाविन्दत, यतोऽयमजः बहिर्मुखः॥१८-१९॥

ततो यज्जातं तदाह—

SRI SUBODHINI (for verses 18 and 19): “Who am I, who is now here? Lord Brahma now got engaged, in the task of understanding Himself (Yesha). He did not know, about himself (Kaha). Who am I? What is this?

— such questions rose in his mind. “I am sitting on the bed of this lotus flower. Wherefrom, has this lotus flower come or got originated? Of course, lotus flowers are seen, in such waters. But, I am utterly surprised at this! How can there be, one single lotus flower only, in this vast ocean of water? Usually, lotus flowers are seen, where the water is shallow and little. Here, the waters are unfathomable! This is the factor for surprise! On contemplating on this, further, Lord Brahma told, “there must be a basis and root for this flower. Because of this, it’s basis must be “true”, (Sat) as an “unreal” basis cannot be the foundation for anything. Hence, there must be certainly something, under this lotus flower.

In this way, Lord Brahma, logically like in the “Nyaaya” system, came to conclude, that this contemplated “Jnana” has led me to conclude, that I am a Purusha (a person). The basis of my “birth” (origination) is this lotus flower — But, nothing can get originated, from unconscious gross objects. HENCE, I SHOULD HAVE A FATHER. I WILL NOW SEARCH, FOR MY FATHER BELOW (UNDER THIS FLOWER).” Having decided like this, Lord Brahma took a very “subtle” form, and entered into the “holes” of the stalk of this lotus flower, inside this water. Even then, he could not come to the deepest bottom of this flower.

He now began to search the basis of the stalk of this flower viz. the navel. Here also, Lord Brahma could not see, “His father”. Though “birthless” (Aja), He could see only the stalk of the flower. This was due to the fact, that he was affected by “Maya”, and due to this, He always saw for everything, “outside” of himself only!

Whatever happened later, is told through the following.

तमस्यपारे विदुरात्मसर्गं विचिन्वतोऽभूत्सुमहांस्त्रिणेमिः।
यो देहभाजां भयमीरयाणाः परिक्षिणोत्यायुरजस्य हेतिः॥२०॥

VERSE 20 Meaning: “Shri Vidurji! In this “boundariless” darkness, Lord Brahma searched for his father! (Originator). In this way, a long time went by. This “time” (Kaala) only is the “wheel” of our Lord! This “time” only, while creating fear in the mind of all “beings”, also takes away their “life” eventually (i.e. destroys them).”

श्रीसुबोधिनी : तमस्यपार इति। विदुरेति संबोधनं महतामप्यज्ञानमिति सूचयति। अपारे तमसीत्यालोकाभावात् दूरदज्ञानम्। आत्मसर्गं स्वपितरं विचिन्वतो महान् कालो जात इत्याह—त्रिणेमिरिति। चक्रत्वात्तस्य परावृत्तिः शीघ्रमेव भवति। शीतातपवर्षाकाला नेमयो यस्य सः। कियान् कालो जात इत्याकाङ्क्षायामाह—यो देहभाजामिति। शतसंवत्सरात्मकः स कालः, ‘शतायुर्वै पुरुषः’ इति श्रुतेः। शतवर्षाननतरं देहभाजामवश्यं भयं भवति, तस्य कालस्य मरणजनकत्वात्। तत्र हेतुमाह—अजस्याप्यायुर्हेतिः कालचक्रं यतः परिक्षिणोति; तस्याऽन्येषां देहभाजां भयजनने कः सन्देह इत्यर्थः॥२०॥

अतः स्वस्याऽपि वृथा मरणमाशङ्क्य ततो निवृत्त इत्याह—

SRI SUBODHINI: “Oh Vidurji!”— this way of “addressal” indicates, that even great Mahaatmas can get into “ignorance” (Ajnana). There was deep darkness everywhere, and due to the vast distance covered, for so many years, Lord Brahma could not understand anything — especially, in the search of his “father” This wheel of time moves very fast, round and round (Trinemihi). This “time” has three “wheels” within it viz. cold, heat and rain. How much “time” did Lord Brahma spend in searching for his origin? This “time” was of 100 years, which is the usual (maximum) time allotted for human

beings. He has to face "fear" of death once this "time" is over! It is "time" only, which destroys everyone. This "time" destroys Lord Brahma also. The purport is, that when Lord Brahma himself is within the "fear" of death, what will be the "fear", for all others?

Lord Brahma, it appears, got fear, about his "wasteful" death. Hence, he came back, from this place — as per the following verse.

ततो निवृत्याऽप्रतिलब्धामः स्वधिष्ण्यमासाद्य पुनः स देवः।
शनैर्जितश्वासनिवृत्तचित्तो न्यषीददारूढसमाधियोगः॥२१॥

VERSE 21 Meaning: "When, He could not succeed in his "task" (of finding his "father"), Lord Brahma came back to his original place, and began to stop, slowly, his "breathing", and made his mind silent and peaceful! He desired to attain "Samaadhi" (union with the Lord) and for this sake, sat down in deep meditaton, through the process of "Yoga"!"

श्रीसुबोधिनी : तत इति। अप्रतिलब्धकाम एव ततो निवृत्य पुनः स्वधिष्ण्यमास्थाय ज्ञानसहितो भूत्वा देवो जातः। ततः शनैर्जितश्वासेन निवृत्तचित्तो भूत्वा न्यषीदत्, स्थिरतया उपविष्टः। तत आरूढः समाधिपर्यन्तं योगो येन। योगेन चित्तैकाग्र्यं विधाय तमेवार्थमचिन्तयदित्यर्थः॥२१॥

एतादृशो योगेऽपि बहुकालं कृत इत्याह—

SRI SUBODHINI: Due to the "failure" to attain the desired result, Lord Brahma came back, from the depths of this limitless water (and dark regions). He now attained "Jnana", and became "divine", in nature. He sat on his seat, and began to do "Yoga", (meditation) with a desire to attain "Samadhi". The Yogic practice made the mind "one pointed", and He now began to contemplate, on the various issues, he had raised in his mind, earlier!

In this way, he practiced "Yoga", for a very long time — as per the following verse.

कालेन सोऽजः पुरुषायुषाऽभिप्रवृद्धयोगेन विरूढबोधः।

स्वयं तदन्तर्हृदयेऽवभातपश्यताऽपश्यत यन्न पूर्वम्॥२२॥

VERSE 22 Meaning: "In this way, he meditated, for the full "life-span" of the Primordial Purusha (i.e. Himself) viz. 100 divine years! On his meditating, in an exemplary and devoted way, Lord Brahma attained "Jnana" (knowledge). Due to this, Lord Brahma, effortlessly, now saw the divine form of our Lord, in his own heart; which divine form, he had never seen before, at all!"

श्रीसुबोधिनी : कालेनेति। पुरुषायुषाऽभिप्रवृद्धो योगो यस्मिन्, तेन कालेन विरूढबोधो जातः। विशेषेण रुढः स्थिरो बोधो यस्या। तदा स्वयमेव भगवन्तमपश्यदित्याह—स्वयमिति। पूर्वं प्रयत्नेनाऽपि दृष्टः, इदानीं चित्ते शुद्धे भगवान् स्वयमेव मायाजवनिंकां दूरीकृत्य ब्रह्मणा हृदये भातः। पूर्वं मानसपरिकल्पितमूर्तिवैलक्षण्यमाह—यन्न पूर्वम्। कदाचिदपि नाऽपश्यत्। यद्यपि हृदये ब्रह्मकल्पे भगवान् दृष्टो वैकुण्ठस्थितः, प्रतिकल्पं च पश्यति, अन्यथा सृष्टिसामर्थ्यं न भवेत्; तथापि नैर्वाविधः कदापि दृष्टः। न हि स्वमनसिभाते भगवति तन्नाभिकमलेस्वयं स्थातुमर्हति, न वा नालेऽधस्ताद्विद्यमानेऽच्छिन्ननालोऽन्तः प्रविशति, न वा कदाचित्स्वस्यान्तर्हृदये प्रसन्नो भूत्वा समागतः शेषे शेते। अतो 'यन्न पूर्वं कदाचिदपि दृष्टम्' इति यदुक्तं तद्युक्तमेव॥२२॥

अपूर्वं रूपं तदनुवर्णयति मृष्टयुपयोगित्वान्नवभिः—

SRI SUBODHINI: He, now, meditated (as Purusha) for the period of his entire life (100 divine years), due to which, Lord Brahma's "Jnana" got firm and certain, in a very special way! In other words, He became the "total Jnani". All his ignorance got lost. Due to this, he was able to have the "Darsan", without any difficulty, by

himself (Swayam). The purport, is that in the first instance, despite putting efforts, he could not see the "Lord". But now, when his mind got purified, our Lord, removed the curtain of His Maya, and began to shine, by Himself, in the heart of Lord Brahma! Earlier, he had meditated on the "imagined" form of our Lord. With a view to differentiate this "form of our Lord", from the "meditated form", it is said here, in this verse, that Lord Brahma had never seen such a "form" earlier! — because this was the Lord's divine form of Sri Vaikuntam!

In each "Kalpa" (time), Lord Brahma gets the "Darsan" of our Lord. Then only, he gets the ability to do the creation of the Universe. Ohterwise, Lord Brahma, without getting the "Darsan" of our Lord, could never "create" this Universe. But now, Lord Brahma had never seen this beautiful form of our Lord, during his earlier "times" (Kalpas). The reason for this is, that when our Lord gives His "Darsan", in the heart of the devotee, then the devotee or Lord Brahma cannot sit on the lotus of our Lord at all! If the Lord is below the stalk of the lotus flower, then, without breaking this stalk, our Lord also cannot enter into Lord Brahma! If the Lord, out of His grace, were to "come" into the heart of Lord Brahma, then he cannot "sleep" on the serpent 'Aadisesha'. Hence, Lord Brahma saw the "FORM OF OUR LORD, WHICH HE HAD NEVER SEEN BEFORE"! Lord Brahma had seen many "forms" of our Lord earlier —but not this unique form! This is the purport.

This "never—seen—before—(rare) divine—form" of our Lord is "useful" for the creation of this Universe. This "form" is described in 9 verses. Through the following "Kaarikas", our Sri Mahaprabhuhji, is explaining the purport, of the 11 verses.

अवस्थामुपमानं च स्वरूपं च त्रिभिः क्रमात्।

शास्त्रप्रत्यक्षभेदेन फलसाधनमेव च॥१॥

KAARIKA 1 Meaning: "Through 3 verses respectively, (1) the situation or status (verse 23), (2) the example (24) and (3) the "form" itself (25) are explained."

"As per the scriptures, through the 26th verse, the "way and the result" of those, who worship and serve our Lord, in His Holy Presence (i.e. when He is present before oneself). are described."

सर्वतत्त्वाश्रयेणाऽपि सर्वसौन्दर्यमेव च।

एवं षड्गुणमाहात्म्यमेकरूपेण वर्णितम्॥२॥

KAARIKA 2 Meaning: "Through the "taking upon" of all the principles of creation, the beauty of our Lord's form, of every type, is being described. In this way, the glory of the 6 "virtues and qualities" are described in "one form".

पुनर्गुणानां प्राधान्यादुपमारूपतत्त्वभिः।

तस्य ब्रह्मत्वसंसिद्धयै तज्ज्ञाने सर्वबोधनम्।

ततो युक्तं यदेवात्र तदन्त्येन निरूप्यते॥३॥

तत्र भगवन्तं प्रथममवस्थावत्त्वेन दृष्टमनुवर्णयति—

KAARIKA 3 Meaning: "In the creation of this Universe, there is the importance given to the "qualities" (Gunas), through which, example (comparison), form and the "principles", are explained and their "Brahmic" nature also is described. By realizing their "Brahmic" nature, Lord Brahma got the "totality of Jnana", about everything, as per the Vedas. Later, whatever is appropriate to be done, is mentioned in the 33rd verse of this chapter."

Following this, the "status and situation" of the

“divine form”, seen by Lord Brahma are being described, through the following verse.

मृणालगौरायतशेषभोगपर्यङ्क एकं पुरुषं शयानम्।

फणातपत्रायुतमूर्धरत्नद्युभिर्हतध्वान्तयुगान्ततोये॥२३॥

VERSE 23 Meaning: “Lord Brahma saw, now, that the “darkness” of the waters of dissolution of the Yuga, has been destroyed, through the brilliance of the precious gems studded on the crowns of each and every head of the hoods of Sri Aadisesha! — who had the white color, like the stalk of the lotus flower. On this wide “bed” of Sri Aadisesha, our Lord Sri Purushothama, was seen lying down alone! The 10,000 hoods of Sri Aadisesha had spread themselves, as a protecting umbrella!”

श्रीसुबोधिनी : मृणालेति। मृणालवद्गौर आयतो यः शेषभोगः शेषस्य शरीरम्, तदेव पर्यङ्कः, तस्मिन्नेक एव पुरुषः शेते। महदेतदाश्चर्यं यत्सर्पशय्यायां शेते इति। किञ्च, फणातपत्राणां यदयुतममेलनम्, तत्सहितो यो मूर्द्धा, तत्र यानि रत्नानि, तेषां द्युभिर्हतं ध्वान्तं यत्र। एतादृशे युगान्ततोये प्रलयसमुद्रे शेषपर्यङ्के। तस्यैव शेषस्य ये फणास्त एव विकसिताः सन्तातपत्रप्राया भवन्ति। ते च पुनः कमलपत्रवत् न पौर्वापर्येण मिलिताः। तत्र फणस्याऽधोभागे देवतात्वसिद्धये मूर्द्धा वर्तते, फणास्तु शोभार्थाः। ते वा मूर्द्धानोऽप्युताः। तत्र सर्वत्रैव मण्युत्तमाः सन्ति, तैरेव तत्रत्योऽन्धकारः सर्व एव गच्छति, अतः स्पष्टो भगवान् दृश्यते। ब्रह्मणो हि बुद्धिर्बहिः प्रकटा, न त्वन्तः। अतो भगवानपि बहिरेव प्रकटो बुद्धिनिरूपकत्वादध्यासस्य। भगवतोऽलौकिकप्रभावाज्ञानाद्भगवत्तेजसा नान्धकारनिवृत्तिः, किन्तु प्रमाणतो ज्ञानात् शेषशिरोमणिभिरेव॥२३॥

तस्य बुद्धौ लोकवत् प्रतिभातमिति लौकिकोपमा भगवति वर्ण्यते—

SRI SUBODHINI: Our Lord Sri Aadisesha's body was white, like the stalk of the lotus flower and wide (long). On this “bed”, our Lord Sri Purushothama was

seen lying down “alone”. This is the most wonderful sight! Sri Aadisesha serpent had 1000 hoods, but one head, on which, the studded precious gems of the crown, through their “brilliance”, had destroyed the darkness of the waters of dissolution. Lord Brahma now clearly got the “Darsan” of our Lord Sri Purushothama.

All the hoods of Sri Aadisesha serpent had opened up (expanded) and had got “mixed up” with one another, like the petals of the lotus flower. The hoods were separate, and precious gems were studded, in each of these hoods, for the sake of illumination. Through the brilliance of these gems, Lord Brahma got the clear “Darsan” of the divine form of our Lord.

Lord Brahma’s “Jnana” (intellect) had got manifested outside, and not “inside” himself. Hence, our Lord also manifested His “form” outside! Lord Brahma, however, up to now, did not have the “knowledge” of the supernatural power and glory of our Lord. Hence, he thought, that this destruction of the darkness had happened through his own “Yoga”, and not through the brilliance and power of our Lord! This was caused by Lord Brahma’s ignorance, on the inner knowledge, about our Lord and His glory. He now concluded, that all this “brilliance” was caused by the precious gems studded on the hoods of Sri Aadisesha!

In the “intellect” of Lord Brahma, our Lord was understood, in a “worldly” way. Hence, our Lord is also “compared” to a “worldly form” — as per the next verse.

प्रेक्षां क्षिपन्तं हरितोपलादेः संध्याभ्रनीवेरुरुक्ममूर्धः।
रत्नोदधररौषधिसौमनस्यवनस्त्रजो वेणुभुजाङ्घ्रिपाङ्घ्रेः॥२४॥

VERSE 24 Meaning: “Lord Brahma saw the divine

lights! He was also wearing garlands of flowers, and of

“form” of our Lord in this way. Our Lord’s body’s brilliance was seen, putting to shame, the brilliance of the best of the mountains of shining emeralds! His brilliant Peetambara dress, was seen putting to shame even the brilliant reddish (yellow) hue of the evening clouds of the dusk, seen on the shadow of the mountains! The golden crown, worn on our Lord’s head, is seen humbling the pride of the golden peaks of huge mountains! The glory of His garland “Vanamaala” is seen, vanquishing the brilliance of the precious gems of the mountains, the illuminating flow of waterfalls, medicines and flowers! His hands and holy feet are seen, putting to shame, respectively, the bamboo shoots and the trees!”

श्रीसुबोधिनी : प्रेक्षामिति। ‘कीदृशं ददर्श’ इति सर्वत्राऽऽकाङ्क्षा। हरितोपलादेः प्रेक्षां क्षिपन्तम्। हरिन्मणिपर्वतः कश्चित् क्षीरसमुद्रे वर्तते, तथा शेषपर्यङ्के भगवान्। अत एव शेषस्य मृणालतुल्यता; शैत्यचिक्कणकान्तीनां शुक्लरूपाश्रितानां तत्रैव सत्त्वात्। प्रेक्षा दृष्टिः। तुल्यो हि तुल्यविषयिकां दृष्टिं दूरीकरोति, न तु भगवत्त्वेन। तत्र वक्तव्यं सर्वप्रेक्षामेव क्षिपतीति। हरितोपलानामद्रिः। ननु युक्तमेव तत्प्रेक्षाक्षेपणम्; अनलङ्कतः सः, भगवान् अलङ्कृत इति। तत्राऽऽह संध्याभ्रनीवेरिति। सन्ध्याकालीनान्यभ्राणि मेघाः पतिरक्तास्ते नीवी कटिवस्त्रं पीताम्बरं यस्या। उरूणि रुक्मणि सुवर्णानि मुकुटरूपाणि मूर्द्धसु यस्या। किञ्च; रत्नानि पद्मरागादीनि, उदधारा जलप्रवाहाः, ओषधयो वनस्थाः रात्रौ तेजस्वत्यः, सौमनस्यं सुमनसां समूहः, वनानि च; तेषां माला यस्या। पञ्चवर्णा हि भगवन्माला, यथेन्द्रधनुषो मध्ये वर्णा भवन्ति। रत्नानामेका माला आरक्ता रत्नमालेव, उदधाराणां माला मुक्ताहार इव; ओषधीनां माला अलौकिकदिव्य रत्नकान्तिमालेव, दीपसदृशमणिमालेव वा; पुष्पमाला पुष्पमालेव; वनमाला तुलसीमालेव। किञ्च, वेणव एव भुजाः, अङ्घ्रिपा एव अङ्घ्रयो यस्य; वेणुभुजश्चासावङ्घ्रिपाङ्घ्रिश्च॥२४॥

स्वरूपमाह—

SRI SUBODHINI: What kind of a glorious “unseen-before” form of our Lord, was seen by Lord Brahma? In the “Darsan” of our Lord, Lord Brahma saw, that our Lord’s beauty was putting to “shame” (Lajja) the vision and luster of crores of mountains of huge emeralds! Our Lord was seen, lying down in this ocean of milk, and Lord Brahma saw, that a huge emerald mountain was lying down, on this white sea! Due to this reason only, Sri Aadishesha has been compared to the color of the stalk of the lotus flower! Usually in the “white” color, the qualities of good nature, which is expansive and brilliant, always remain. These same qualities remain in the stalk of the lotus flower also. The word “Preksha” indicates “vision or sight”. Our Lord did not remove, from the “vision” of Lord Brahma, His own divine status and self!

Our Lord now showed to Lord Brahma, such a “vision”, in which our Lord was fully “decked up” (with the finest ornaments)! Our Lord was wearing the “yellow Peetambara” dress, which will put to “shame”, the yellow color of the clouds, during the time of “dusk” (Sandhya). He had golden crown, on His head, which will “shame” every other type of gem! His “garland” (Vanamaala) will “shame” the brilliance of the swift waterfalls, and medicinal plants (which shine, in the night). Our Lord was wearing the garland of 5 colored flowers, comparable to the colors of the “rainbow”. He had worn the garland of red stones and pearls (white in color) as also the “supernatural” garlands, with precious stones of great brilliance (compared to the shining garlands of medicinal plants, which shine, automatically, in the night). Our Lord was also wearing garlands of “beads” (Mani) and “stones”, which illuminated the surrounding space, like “well lit” lights! He was also wearing garlands of flowers, and of

“Tulasi” (basil) leaves! In this way, He was wearing 5 types of garlands. His hands were symbolizing the bamboo wood, and His legs symbolized the trees! In this way, He was a veritable emerald mountain, with bamboo like “arms”, and trees-like “legs”!

Through the following verse, our Lord’s “form” is being described.

आयामतो विस्तरतः स्वमानदेहेन लोकत्रयसंग्रहेण।

विचित्रदिव्याभरणांशुकानां कृतश्रियाऽपाश्रितवेषदेहम्॥२५॥

VERSE 25 Meaning: “He had a very expansive holy body, in which all the three worlds could be seen (accommodated)! He was wearing wonderful divine ornaments and dress! These were illuminated by His own brilliance! Lord Brahma had the “Darsan” of our Lord, in this way!”

श्रीसुबोधिनी : आयामत इति। आयामो दैर्घ्यम्। विस्तारो विशालता। लोकत्रयाणां संग्रहो यत्र, एतादृशं स्वस्य शरीरस्य मानम्। यावता विस्तारेण दैर्घ्येण च परिकल्पमाने लोकत्रयं तत्र तिष्ठति, तादृशेन देहेन उपलक्षितं भगवन्तमित्यर्थः। किञ्च, विचित्राणि दिव्यानि आभरणान्यंशुकानि च यस्य। तेषां संबन्धिन्या तैरेव कृतया श्रिया अपाश्रितः-सर्वत्र तेजःपुञ्जवत्परिवर्तमानो-वेष आकृतिविशेषो यस्य। तादृशो देहो यस्येति। भगवतो रूपं सच्चिदानन्दरूपमिति ज्ञापकं त्रैलोक्याश्रयत्वम्। आभरणादिभिः क्रियमाणा शोभा भगवद्वेषमेवाश्रयते, न त्वाभरणैर्भगवद्वेषे, शोभा भवति। आभरणानामाभरणत्वं च भगवद्धर्मः॥२५॥

परोक्षतया मार्गानुसारेण भजतां फलदानं स्वोपयोगाभावत् ब्रह्मधर्म एवेति तमाह—

SRI SUBODHINI: “Aayaama” (length) and “Visthaara” (expanded nature) — our Lord had these two physical features, in which all the “three worlds, could

“stay and function” well! Such was the huge measure of our Lord’s body! The Lord was wearing very brilliant dress and ornaments, and it is said here, that the brilliance of these (dress and ornaments) had taken “refuge”, in the “brilliance” of our Lord, to get “illuminated” (i.e. they were totally dependent on our Lord)! The entire body was seen brilliant, like the flame of thick fire. Lord Brahma got the “Darsan” of our Lord’s “form”, in this way!

Very specifically, it is told now, that our Lord’s “form” is not “worldly” – but it symbolized SAT-CHIT-AANANDA! That is why, it is said, that all the three worlds were merged in our Lord’s holy “body”! if it was a “worldly” body, then, “three worlds” cannot be present, in this “body”! The brilliance of the dress and ornaments was caused, by the brilliance of our Lord’s “body” (i.e. dependent on Him, and having been worn, on His body). These ornaments did not cause or increase the illumination or brilliance of our Lord’s body! The “illumination” in the ornaments (i.e. it’s nature) is due to the virtue and quality of our Lord’s presence in it!

Devotees serve and worship our Lord, even without having the “Darsan” of our Lord, as per the path of “Bhakthi”, and they attain their desired benefits – as per the following verse.

पुंसां स्वकामाय विविक्तमार्गैरभ्यर्चतां कामदुष्काङ्क्षिपदम्।
प्रदर्शयन्तं कृपया नखेन्दुमयूखभिन्नाङ्गुलिचारुपत्रम्॥२६॥

VERSE 26 Meaning: “For the sake of fulfilling their own individual desires, devotees worship our Lord, through many devoted ways and paths, and our Lord, out of His gracious compassion, is giving the “Darsan” of His lotus feet, which is the wish fulfilling tree, for the

devotees! Lord Brahma, saw now, that our Lord's feet, and it's toes were seen brilliant, through the moon like beams emanating from it's nails, and were seen clearly illuminated separately." (i.e by themselves)

श्रीसुबोधिनी : पुंसामिति। स्वकामाय स्वाभिलाषसिद्ध्यर्थम्। विविक्तमार्गैरन्योन्यश्लेषरहितैः, लोकातीतैर्वा, एकान्तप्रकारैर्वा, ये अभ्यर्चन्ति, तेषां कामदुधं यदङ्घ्रिपद्मम्, तत् तेषामर्थे प्रदर्शयन्तम्। पुनः कथम्भूतमङ्घ्रिपद्ममित्याकांक्षायामाह—नखेन्दुमयूखभिन्नाङ्गुलिचारुपत्रमिति। नखान्येवेन्दवस्तेषां मयूखैर्भिन्नाः सर्वदेहविलक्षण या अङ्गुलयस्ता एव चारुणि पत्राणि यस्य। स्वभावतः पादपद्मं विकसितम्। नखानामिन्दुत्वेन पत्राणि प्रत्येकं सङ्कुचितानि परित इन्दुरक्षार्थम्, न त्वग्रतः। कमलपत्राणि चन्द्रकिरणैः सङ्कुचितानि भवन्ति, तिर्यक् संकुचितानि च। तेनालौकिकत्वाद्दयान्धकारमलौकिकमपि नाशयति। चरणस्य पद्मतायां हेतुरप्युक्तो भवति। सर्वदेहवैलक्षण्याद्भक्तिमार्गः सर्वेभ्य उत्तम इत्युक्तं भवति। भक्तिरेव स्वतन्त्रफलेति स्वयं फलमदत्त्वा तेषां कामनापूर्तये, दुःखाभावाय च तदुपास्यं चरणमेव प्रदर्शयति॥२६॥

एवं मार्गेण भजतां फलमुक्त्वा प्रत्यक्षेण भजतां फलमाह—

SRI SUBODHINI: For the sake of attaining (the fulfillment) of desires and objects, either by following a fixed path or a mixture of many paths, including those of attainment of "other worlds"), the "Jeevas" do service and worship, in their own ways. But, the results of their "desires" are given by the holy feet of our Lord only! Now, our Lord showed His lotus like feet to Lord Brahma. The "nail" on His lotus feet is compared to the full moon. Due to the brilliant rays of this "moon", the "fingers and toes" of His feet, which are compared to the "petals" of the lotus flower, were illuminated, with great beauty! The holy feet is told to be the "lotus flower", with a view to indicate, that this "flower" is

always in a “fully bloomed” state. But, here, through the rays of the moon (represented by the nail) the petals of this flower had “shrunk” inwardly!

This “moon” is supernatural, as it is the form of our Lord! It is capable of destroying the supernatural darkness and ignorance of the heart also! The reason for specifying the holy feet, as the “lotus” flower, is also being explained here. The “toes and fingers” of His holy feet were looking very different, from all the other “parts”! The purport of this statement is, that THE PATH OF “BHAKTHI” TO OUR LORD, IS THE BEST AND HIGHEST, OF ALL PATHS! ONLY “BHAKTHI” CAN CONFER “RESULTS”, INDEPENDENTLY! IN THIS PATH, OUR LORD DOES NOT GIVE THE “RESULTS” BY HIMSELF. BUT, WITH A VIEW TO FULFILL THE DESIRES OF HIS DEVOTEES, AND WITH A VIEW TO AVOID ANY DIFFICULTIES FOR THEM, THE LORD “SHOWS” HIS HOLY FEET ONLY, FOR THEIR SERVICE AND WORSHIP! (In other words, this holy feet of our Lord only confers all the desired results.)

In this way, after describing the “results” for those, who follow the various paths, which are “unseen” (Paroksha), now, through the next verse, the “results” attained by the devotees, who worship and serve our Lord “actually” (i.e. in His holy presence) are explained.

मुखेन लोकार्तिहरस्मितेन परिस्फुरत्कण्डलमण्डितेन।

शोणायितेनाऽधरबिम्बभासा प्रत्यर्हयन्तं सुनसेन सुभ्रवा॥२७॥

VERSE 27 Meaning: “With His beautiful face, showering grace and blessings, through His eyes; the illumination caused by the brilliant earrings; the brilliance of His red hued lips, like the Bimba fruits; with His

beautiful smile, removing all the difficulties and sorrow of the entire Universe — with such a lotus like face, our Lord, was seen greeting His devotees, with His blessings and grace!”

श्रीसुबोधिनी : मुखेनेति। मुखेन प्रत्यर्हयन्तम्, ये पूजांकुर्वन्ति तान् प्रतिपूजयन्तम्, ‘ये यथा मां प्रपद्यन्ते’ इति वाक्यात्। ननु ते स्वकीयेन सर्वस्वेनापि भगवन्तं पूजयन्ति भगवांस्तु कथं तान् पूजयतित्याशङ्क्य, भगवति षट् गुणाः सन्ति तैर्युक्तेन, मुखेन तान् पूजयति, तेषु मुखधर्मान् सर्वानेव योजयति। तत्रमुखे षड् धर्मान् षड्भिर्विशेषणैः संपादय—ति लोकार्तिहरस्मितेनेत्यादिभिः। भगवतोमुखस्य गुणद्वयं सर्वोपकारि, चतुष्टयं भक्तानामेव। लोकानामार्तिं हरतीति तादृशं स्मितं यत्र। स्मितं मन्दहासः, हासो जनोन्मादकरी च माया’। भगवान् सृष्टिलीलाकर्ता ब्रह्माण्डस्थितजीवान् स्वेच्छया सर्वथा विनियोजयति। तत्र ते प्रमाणबलमाश्रित्याऽन्यथाकर्तुं यतन्ते, तदा व्यामोहयति, वृथा क्लेशं प्राप्स्यन्तीति। अतस्तेषां क्लेशाभावायैव हासः, मन्दत्वं च सर्वथा व्यामुग्धा उत्पथप्रवृत्ताः पारलौकिकदुःखं प्राप्स्यन्तीति। लोकशब्देन सज्जीवाः। किञ्च, परिस्फुरत्नकुण्डलमण्डितेनेति। परितः स्फुरन्ती ये कुण्डले, ताभ्यां मण्डितेन। साङ्ख्ययोगौ कुण्डले, तयो, परितः स्फुरणमैहिकामुष्मिककार्यसिद्धये। तेन वैदिकमार्गेणाऽपि यः क्लेशः, स योगेन निवार्यते; साङ्ख्येन स्वरूपानन्दमनुभाव्यते। एतद्वा विपरीतम्, उभयमुभयत्र वा। अतोऽनिष्टनिवारकेश्टप्रतिपादनपूर्वकं प्रतिपूजनं करोतीत्युक्तम्। इदं भक्तानां नाऽतीवपुरुषार्थरूपम्। शोणायितेनेति। शोण ईषद्गौरः पीताम्बरतुल्यः। अनेन तेभ्यो भक्तिं प्रयच्छतीत्युक्तम्। किञ्च, अधरबिम्बभासा। अधरबिम्बस्य भाः कान्तिर्यत्र। अधरो लोभात्मकः, तत्र यद्विम्बं बिम्बसदृशमित्यर्थ—वशात्शब्दबलेन भगवत्स्वरूपम्, तल्लोभे स्थापितं भगवद्भक्तेभ्यः प्रयच्छतीति प्रतिपूजनसाधने तत्कान्तिस्तत्साक्षात्कारः समायाति। एवं भक्तिं दत्त्वा सर्वदुर्लभं तेभ्यः स्वरूपं प्रदर्शयतीत्युक्तम्। किञ्च, सुनसेन सुभ्रवेति। शोभेन नासिके यस्मिन्, शोभने भ्रुवौ यस्मिन् इति। अश्विनीकुमारौ नासिके, भ्रूः कालः, रोगकालयोर्निवृत्तिं करोतीत्यर्थः। एवं प्रत्यक्षभजने सर्वपुरुषार्थदाता निरूपितः॥२७॥

सर्वतत्त्वाश्रयेणाऽपि भगवतः सर्वसौन्दर्यं निरूपयति—

SRI SUBODHINI: Our Lord had declared in the “Gita”, that “I also serve and worship My devotee, in the same way and method, he serves and worships Me”. The question is, as to how our Lord worships His own devotees, who serve and worship Him? Usually, those, who sincerely and truly serve and worship our Lord, give up everything, as a loving “offering” (Samarpanam) to our Lord! It is said here, that OUR LORD SERVES AND WORSHIPS HIS DEVOTEES, THROUGH HIS LOTUS LIKE FACE! BY GIVING HIS “DARSAN”.

Our Lord has 6 auspicious attributes, and He serves and worships His devotees, with his lotus like face, consisting of these 6 attributes! Through His “Darsan”, He blesses His devotees, with all these auspicious attributes, emanating from His “face”! He also serves them by giving “Darsan” of His most “rare” form!

On the face of our Lord, are these 6 auspicious attributes, which remove the sorrow and pain in the Universe. Our Lord, it is said, blesses through 2 of these 6 attributes, all the “common” persons, and through the remaining 4 attributes, He blesses His “Bhakthas” (devotees).

Our Lord’s face has a soft sweet smile, which is capable of removing the sorrow and pain of everyone! This “smile” uses everyone, and is part of our Lord’s “Maya” power. Our Lord, has kept this “Maya” power, in His face for the reason, that, “Let Me, the creator of this Universe, engage all the “Jeevas” of this Universe, in endless “actions” and “tasks”, at all times, as per My own will and desire! But these “Jeevas”, following the Vedas, and the other “evidences”, follow other paths, as

per their own desire, against My own will and desire!
Through this, the "Jeevas" attain avoidable sorrow and
pain. Hence, with a view to avoid difficulties for them,
I have kept this "smile" on My face, so that, infatuated
with this "smile", these "Jeevas" will get lovingly
attached to Me, and desist from (i.e. saved from)
following the opposite ways and paths (which take them
away from Me). I am eager, that these "Jeevas" do not
attain a "foolish" status by only following the other paths,
and suffer the sorrow of the other worlds!" The word
 "Loka" (world) used in this verse, indicates to the "divine
 Jeeva" (Sat Jeeva).

Hence, our Lord now showed His face, for the sake
 of fulfillment of all the goals, of His devotees. His
 earrings were illuminating, all the four sides, and His face
 was shining brilliantly, due to this. These two "earrings"
 represent the two systems of "Saankhya and Yoga" – for
 the fulfillment of goals, here and hereafter! The difficul-
 ties caused by the "Vedic" path also, can be removed
 through the "Yogic" path (ie. Through the earrings).
 Through, the "Saankhya" earring, the devotee gets blessed
 with the experience of the bliss of our Lord's divine form
 (Swaroopaananda). Alternately both these, "Yoga" and
 "Saankhya" (symbolized by these two earrings) remove all
 the sorrow, caused by the Vedic path, and confer the bliss
 of our Lord's divine form!

In this way, our Lord removes the misfortune, and
confers all the desired boons and benefits. He also does
service and worship, in turn, of His devotees too. Of
course, this "service and worship" of the devotees, by the
Lord, is not a desired "goal" of the devotees.

Our Lord's holy face was reddish, (a little) like the

Peetambana dress, which He wears! Through this, He blesses His devotees, with “Bhakthi” (love) to Him! His “lips” (which inspire “desires”) were red hued, like the “Bimba” fruit! But, it’s own brilliance is given by our Lord, to His own devotees, through the holy face! In this way, OUR LORD RETURNS THE SERVICE AND WORSHIP OF HIS DEVOTEES! (PRATIPOOJAN). HE GIVES TO HIS DEVOTEES, THE BRILIANCE OF HIS OWN DIVINE FORM, AND HIS “DARSAN”! After giving in this way, His “Bhakthi” (love), He gives the “Darsan” of His entire divine self (form), which is considered, as “very rare” (Durlabham).

Our Lord’s face has a very beautiful “nose” and “eyebrows”. The nose symbolizes the two “Aswinikumaaaras”, and the “eyebrows” symbolize the factor of “time” (Kaala). The former cures all diseases, and the latter redeems the ills of “time”! In other words, our Lord, through these two, removes the diseases and the ills caused by “time”. IN THIS WAY, WHEN THE LORD IS SERVED AND WORSHIPPED, WHEN HIS HOLY PRESENCE IS THERE, HE HIMSELF BECOMES ALL THE “DESIRED GOALS” (PURUSHAARTHAM)!

Our Lord is also the “refuge” of all the “principles of creation”. Even then, He has the most “highest beauty” (best of all others) in Him – as described in the following verse.

कदम्बकिञ्जल्कपिशङ्गवाससा स्वलंकृतं मेखलया नितम्बे।
हारेण चाऽनन्तधनेन वत्सश्रीवत्सवक्षस्थलवल्लभेन॥२८॥

VERSE 28 Meaning: “Oh, My son! Our Lord has worn the Peetambara dress, with the color of the “Kesar”

of the Kadamba tree! He has worn a golden waistband on His waist! On His "chest", He has worn an invaluable garland and the symbol of His loving "Srivatsa" symbol, with it's wonderful brilliance which is seen as resplendent! Lord Brahma had the "Darsan" of our Lord, with this brilliance!"

श्रीसुबोधिनी : कदम्बेति। कदम्बस्य यथा किञ्चल्काः, तथा ते रेखाकारा मुक्तायुक्ताश्च पीताम्बरे प्रतीयन्ते। तेन सर्वतत्त्वैर्मुक्तैः सहितया भक्त्या भगवानाच्छन्न इति भगवति गोप्यं रूपमुक्तम्। तेनैव तत्र शोभा, न तु रूपेण। अत एव पीताम्बरेण सुषुप्तलङ्कृतम्। तच्च छन्दोमयम्, तेनाच्छादनं स्पष्टमेव। किञ्च मेखलया नितम्बे स्वलङ्कृतमिति। मेखला भूमौ भगवत्कीर्तिर्भगवद्गुणानुवर्णनम्, गुणमयी च सा। तया भगवत्कार्यकरणात् कार्यार्थमपि भगवान्नाऽन्वेष्टव्यः। एवं क्वचिद्भगवद्गुणप्रत्यक्षमपि सर्वसौन्दर्यमित्युक्त्वा प्रकटं ततोऽपीत्याह—हारेणेति। हारः सर्वरत्नानाम्। अत एवाऽनन्तधनेन। वत्सरूपश्चिह्नरूपो योऽयं श्रीवत्सो दक्षिणावर्त्तरोमरेखा, तद्युक्तं यद्वक्षः, तदेव स्थलं सर्वसौन्दर्याणामाश्रयभूतम्; सर्वेषां भूतानां वा; आश्रयभूतं वा। तत्र वल्लभेन तेन च स्वलङ्कृतम्। नवभिर्गुणैरेकदेशस्थितैर्हाराणां वा समूहेन, मुक्तजीवबृन्देन भृग्वादिसमूहेन। अनन्त एव धनं यस्य। अधिकारानन्तरमेव तेषां स्वरूपप्राप्तिः। अनन्त एव धनं यस्य अधिकारानन्तरमेव तेषां स्वरूपप्राप्तिः अनन्तः कालः। श्रीवत्सस्य चिह्नत्वं लक्षणतया ज्ञापकम्, तेन ब्रह्मता निरूपिता। श्रीवत्सस्य यद्यपि चिह्नत्वं स्वभाव एव। तथापि प्रियत्वाय तथोक्तिः। नाम्नि तु श्रियाः प्रियत्वं प्रतीयते। ततोऽपि हारस्य प्रियत्वं ख्यापयितुम्वल्लभेति। एवमुभयविधैरपि तत्त्वैर्भगवत्सौन्दर्यं निरूपितम् ॥२८॥

पुनर्भगवन्तं सर्वपुरुषार्थोपयोगित्वेन सर्वाश्रयणीयत्वेन च निरूपयति। भगवन्तं कल्पवृक्षत्वेन वर्णयति—

SRI SUBODHINI: Like, in the "Kadamba" tree, there is the "Kesar", in our Lord's "Peetambara" dress, pearls were seen embellishing it! This "Peetambara" dress

is compared (symbolizes) to the devotees of our Lord, who have attained "liberation", through the path of Bhakthi! Our Lord was covered, by these liberated loving Bhakthas (as symbolized by this "Peetambara" dress!). Our Sri Mahaprabhuji says here, that our Lord's "illumination and brilliance" is caused, by these liberated loving devotees (and not just through the "Peetambara" dress). The "Peetambara" dress is also symbolic of the "Vedas".

The golden "waistband" was looking beautiful. This waistband is full of auspicious attributes — through which, on this earth, our Lord's "fame and attributes" get manifested! This waistband does, by itself, all the "tasks" of our Lord. Due to this, the devotees need not trouble our Lord, for the fulfillment of their "tasks", as this waistband answers, all their "prayers", by itself!

Our Lord is the "treasure house" of beauty, and when His "manifestation" takes place, then, the "beauty" is more special and brilliant. Our Lord is seen now, wearing a garland, studded with most valuable precious stones! Our Lord's "Srivatsa symbol" was seen shining, on the right side of His most beautiful chest! This is symbolic of the "refuge" (Aashrayam) of all "Beings". There is a beautiful garland worn on this place, which our Lord loved most! Our Lord was thus adorned, through the "9" qualities (9 garlands) — symbolized by the liberated Mahaatmas, like Sage Bhrigu and others — In this way, our all-pervasive Lord, is the highest treasure of the "liberated Jeevas". These "liberated Jeevas" attain the true divine form of our Lord, only after attaining the "deserving" nature and authority, through the grace of our Lord! Due to this grace, our Lord blesses the devotee, with the "Darsan" of His most "beautiful" divine form!

The word “Anantha” (limitless) is used here, to mean “time” (Kaala). The “Srivatsa” symbol of our Lord, denotes the gracious love of our Lord – especially when in this “Srivatsa” symbol, sages like Bhṛigu and other liberated Mahaatmas reside! Through the name of “Shree”, our Lord’s “love” (to Goddess Mahalaxmi) is indicated. The word “Vallabha” is used again to indicate our Lord’s love for the “garland”, worn on this “Srivatsa” symbol. In this way, through both the ways (Vedic and through the path of “Bhakthi”) i.e. through, both the “principles”, the extraordinary beauty of our Lord is described.

Through the following verse, our Lord is described, as the “wish fulfilling” tree of “Kalpataru” – like this tree blesses the devotees, with whatever they desired, in the same way, OUR LORD IS WORTHY OF BEING TAKEN “REFUGE” IN, FOR THE SAKE OF FULFILLMENT OF ALL GOALS AND AIMS (DESIRES)!

परार्ध्यकेयूरमणिप्रवेकपर्यस्तदोर्दण्डसहस्रशाखम्।

अव्यक्तमूलं भुवनाङ्घ्रिपेन्द्रमहीन्द्रभोगैरधिवीतवल्गुम्॥२९॥

VERSE 29 Meaning: “Our Lord was seen, like a huge sandal tree, whose root is not “seeable”! Invaluable hand and wrist bands, studded with the most precious gems were worn by our Lord, in His very expansive hands, and these illuminated and made them brilliant! These expansive hands were seen, as though, like they had thousands of branches – like the serpents, which usually are seen on the branches of the sandal tree – in the same way, the hoods of Sri Aadisesha serpent were seen as covering our Lord’s shoulders!”

श्रीसुबोधिनी : परार्ध्यति। परार्ध्या अमूल्याः केयूरे ये मणि-
प्रवेकाः, तैः पर्यस्ता ये दोर्दण्डाः, तै-कृत्वा सहस्रं शाखा यस्या पूर्वं

तदेव रूपं शयानमुपलभ्य, पुनः परिदृश्यमाने तामवस्थां परित्यज्य, रूपान्तरेण प्रदर्शितवान्। 'वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्' इति श्रुतेस्तादृशं रूपं ब्रह्मत्वज्ञापनाय प्रदर्शितमिति तदनुवर्ण्यते। वृक्षत्वेऽप्यलौकिकोऽयं वृक्षः। केयूरं कङ्कणोपरि हस्ताभरणम्, तेनाऽलंकृता हस्ताः। तत्रत्यानां मणीनां प्राधान्येन कीर्तनम्, तत्तेजः सर्वमेव हस्तं व्याप्नोतीति। शतबलशाः सर्वे वृक्षा इति तद्व्यावृत्त्यर्थं सहस्रशाखमित्युक्तम्। अनेन प्रमाणात्मकता च निरूपिता। उत्थितोऽयं भगवान्, न तु शयानः; वृक्षतुल्यत्वात्। पर्यस्ता इति नानाविधकार्यकर्तृत्वम्। अतोऽस्य सृष्टावुपयोगः। बाहूना दण्डत्वं मर्यादारूपत्वान्नियामकख्यापनार्थम्। अत्राऽऽभरणानि कर्माणि, तेषां प्रवेको नित्योत्कृष्टत्वममूल्यता च; स्वत एव ध्यानप्राप्तत्वात्, अन्यथा दानप्राप्त्यपेक्षया क्रयप्राप्तमुत्तममेव। एवं तस्य बाहूनां शाखात्वेन वृक्षत्वं निरूप्य मूलतो वृक्षत्वं निरूपयति—अव्यक्तमूलमिति। इतोऽप्यग्रेऽन्वेषणं न कर्तव्यम्। यतस्तस्य मूलमव्यक्तम्, अनाविर्भूत एवाऽऽविर्भूत इति। प्रकृतिं केचिदाहुः। तदाप्यव्यक्तस्य मूलमिति व्याख्येयम्, अतः परं नेत्यर्थः। भुवनाङ्घ्रिपेन्द्रमिति। अङ्घ्रिपाणामिन्द्रो वृक्षश्रेष्ठः। भुवनान्येव अङ्घ्रिपेन्द्रः, अत एव प्रत्यब्दं कल्पा भिन्ना भवन्ति। इयमुत्तरकाण्डे मर्यादा। अव्यक्तमूलमिति प्रमाणम्, द्वितीयं प्रमेयम्, तृतीयं फलमिति—कल्पवृक्षत्वम्, जगत्कर्तृत्वम्, दुर्ज्ञेयत्वं च निरूपितम्। अहीन्द्रभोगैः। शेषफणैरधिवीती वल्शो यस्य। चन्दनवृक्षे सर्पास्तिष्ठन्ति, तथाऽत्रापि; शाखास्कन्धेष्वेव, न तु ब्रह्मणि॥२९॥

एवमुत्थितं भगवन्तं निरूप्य उपविष्टं निरूपयति—

SRI SUBODHINI: Our Lord's "hand—bands" were studded, with most valuable gems. His hands looked, as though (due to it's expansive nature) it had thousands of "branches". Lord Brahma saw our Lord, in this way, lying down on the Aadisesha serpent! He saw this most auspicious "form" of our Lord, on all the "four sides" as our Lord withdrew this "form", and He showed His other "different" form. As told in the Vedas, and with a view to emphasize the highest truth, that "I AM

BRAHMAN", our Lord showed also His other form of, being a "tree", which is "supernatural".

The ornaments worn on the upper portion of the "hand", above the "wrist bands", is called as "Keyoora" (hand—bands). The "hands" are usually made beautiful through these ornaments. The precious stones were seen, as invaluable — to emphasize the fact, that it's "brilliance" was seen, as 'all-pervasive', in our Lord's hands.

This "supernatural tree", was seen having thousands of branches — as told in the Vedas (our Lord stood like a "tree" — having enveloped the entire Universe, totally by this "Purusha"). Our Lord was seen, as not lying down, but like a tree, as having got up! Having "hands", emphasize the fact, that the Lord is capable of doing many "tasks". This "form", therefore, is seen useful for the progress of "creation" (due to the Lord's capacity). The "hands" are seen, as the "controllers" of everything. The "ornaments" seen on these "hands", are symbolic of "action" (Karma), which are always the "best" (Uttam) — as our Lord's "actions" are always full of grace and auspiciousness!

In this way, our Lord's divine nature as the "tree", with many branches, has been explained. But, the "roots" of this "tree" were not "seeable"! This is to emphasize the fact, that none should try to search, for our Lord's "basis or roots", as it will be a wasted effort — especially, when it is said, that our Lord, who is unmanifested, has now "manifested" Himself, to give "Darsan" to Lord Brahma. [NOTES: It is said, that our Lord is always manifested at all times (as this Universe). But the Lord, for the sake of His devotees, manifests, Himself in His "true" form, as per His own will and desire.]

Many commentators say, that the word “unseeable” (Avyaktham) indicates to “nature” (Prakruti). With this meaning, the actual purport will be that OUR LORD IS THE BASIS (ROOT) OF NATURE (PRAKRUTI). In other words, “nature” has got originated, from our Lord only! From this also, to enquire about the “root and basis” of our Lord, will be a sheer wasted effort – AS NO ONE CAN EVER HOPE TO FIND IT!

The Universe is compared to a tree, and our Lord is compared to the “best” tree! From this “tree” only, which is our Lord (Purusha), in each “aeon”, (Kalpa) the creation of Universe takes place! This “truth” has been clearly stated, in the latter portion of the Vedas, by the reference “unseeable roots” (Avyaktha Moolam).

Our Lord is now described as the, (1) “KalpaVriksha” (the divine wish-fulfilling tree). (2) As the “creator of the Universe” (Jagat Karthrutwam) and (3) as “very difficult to realize the true nature of His form and glory” (Durjneyatwam).

Our Lord is told to have His “shoulders”, covered by the hoods of the Aadisesha serpent – like in a sandal tree, there are serpents always – here also, there are branches and serpents, on this huge sandal tree! – in Our Lord, who is the highest Absolute Brahman!

In this way, after describing the “form” of the Lord, who has now “got up”, now the “form” of our Lord, who had “sat down”, is being described.

चराचरौको भगवनमहीध्रमहीन्द्रबन्धुं सलिलोपगूढम्।
किरीटसाहस्रहिरण्यशृङ्गमाविर्भवत्कौस्तुभरत्नगर्भम्॥३०॥

VERSE 30 Meaning: “Our Lord is the refuge and basis of all objects and Beings – both animate and

inanimate! Our Lord was seen as Lord Sri Narayana, being the eternal Lord of the king of serpents Sri Aadisesha! (Anantha) – like a king of mountains, surrounded by waters! Like in a mountain, various types of “Beings” reside, our Lord also was seen, as the refuge of everyone! The thousands of crowns, on the hoods of Sri Aadisesha, looked like the golden peaks of this huge mountain! The resplendent “Kausthubha” gem worn by our Lord, looked like a precious gem, manifested from the depths of this mountain!”

श्रीसुबोधिनी : चराचरौक इति। उपविष्टेषु पर्वतः स्थिरः, स च स्थावरजङ्गमानामाश्रयो भवति। भगवानेव महीध्रः। भूमिधारणासाम्याच्च अहीन्द्रस्य बन्धुः, अहीन्द्र एव वा बन्धुर्बन्धनरूपो यस्य मन्दरस्य। सलिलेन सामुद्रेण उपगूढो भवति मैनाकादिः। एवमुपविष्टे भगवति चतूरूपता निरूपिता। सर्वाश्रयो जीवनहेतुः, सर्वोद्धारकः संसारात्; अलौकिकभक्तिरसपाययिता; भीतानां शरणभूतश्च, सुसेव्यो वा। किञ्च, उपरिभागे शिखरोपरिस्थितसुवर्णैः किरीटयुक्त इव। किरीटानां साहस्ररूपाणि हिरण्यशृङ्गाणि यस्य। आविर्भवत् कोस्तुभरत्नं गर्भे यस्य। मध्योपरिभागौ वर्णितौ, महाराजत्वाय रत्ननिधित्वाय च ऐश्वर्यं लक्ष्मीश्च वर्णिता॥३०॥

एवं बहिःस्थाने शयानमुत्थितमुपविष्टमुक्त्वा, मार्गत्रयरूपाणि च निरूप्य, अन्तःस्थितं रूपं निरूपयन् मूलरूपं निरूपयति—

SRI SUBODHINI: A mountain, which is “fixed”, – our Lord’s “form”, was seen like this – as the refuge of both animate and inanimate objects/Beings. Our Lord, thus, looked as the “mountain”. He is the Lord of serpent Vaasuki (Anantha also) – being connected (bonded) with it during the churning of the ocean of milk (Manthara mountain). Now, our Lord looked like the huge Manthara mountain! The mountains, such as “Mynaaka” and others, are secretly imbedded, inside the ocean. In this way, our

Lord, now looked, like a mountain, which has emerged outside the ocean, from it's depth!

Our Lord's "form" which was seen, as a mountain (sitting), is described in 4 ways. (1) As the "basis" (Aadhaar) of everyone. (2) The cause for all "Jeeva" and their "lives" (as the mountain produces all types of food). (3) The "deliverer and redeemer" of everyone, from this "Samsaara" (both friends and foes alike) and (4) as the one, who makes the devotees drink the supernatural bliss of Bhakthi. Alternately, the Lord, who gives refuge to those, who are filled with fear, and who can be served and worshipped without any difficulty.

But, the Lord was seen like a mountain, whose peaks were adorned with golden crowns – with thousands of crowns! In the Vedas, our Lord has been told to have "thousands of heads" (Sahasra Seersha). From the "bowel" of this mountain, the "Kaustubha" gem has got manifested! Our Lord, in this way, showed, that He was fully invested, with both "Aishwaryam" (opulence) and Goddess Sri Laxmi!

After describing our Lord's "lying down and sitting" states, and after describing the "three ways" of serving/ worshipping Him (verses 26 to 27 of this chapter), now, through this verse, explaining the "inner form" of our Lord, the "root and basis" (Moolaroopa) form of our Lord is being described.

निवीतमान्नायमधुव्रतश्रिया स्वकीर्तिमय्या वनमालया हरिम्।
सूर्येन्दुवाय्वग्न्यगमं त्रिधामभिः परिक्रमत्प्राधनिकैर्दुरासदम्॥३१॥

VERSE 31 Meaning: "In the neck of our Lord, the Vedas, symbolized by the bees, singing His glory – represented (i.e. the glory and fame) by the garland of

5 forest flowers (Vanamaala) was seen with great glory (i.e. the Vanamaala garland). The sun, the moon, the wind and the fire – all these celestial deities have not been able to come near to our Lord (i.e. unable to reach Him)! Moreover, the weapons such as the “Sudarshana” discus and others, who have free movement, without any obstructions, in any of the three worlds, are now seen only, as “hovering” around our Lord! For the weapons also, our Lord was very difficult to be attained to (rare)!”

श्रीसुबोधिनी : निवीतमिति। तथा तथा दर्शनात्तथा तथा निरूपणम्।
 आभ्यायमधुव्रतश्रिया स्वकीर्तिमय्या वनमालया निवीतम्। मूलभूतं भगवतः
 पुरुषरूपं निवीतमिति मनुष्यधर्मत्वान्निवीतं कण्ठलम्बितम्। आभ्याय
 आवर्त्यमानो वेदः। त एव मधुव्रतास्तेषां श्रीर्यत्र। ते नीलास्तमसा इव;
 स्वकीर्तिः शुक्ला सात्त्विकी वा; ‘आपादलम्बिनी माला वनमाला प्रकीर्तिता।
 तुलसीपुष्परचिता नवरत्नैर्विराजिता” रूपेण राजसीव। मायैषा प्रवाहहेतुः।
 कीर्तिमयीति भक्तिहेतुर्मर्यादाहेतुश्चाऽऽद्या, मर्यादापुष्ट्योर्धर्मत्वं प्रवाहाश्रयत्वात्।
 मूलमेतादृशमिति ज्ञाते तदन्तरंगैर्भजनं सेत्स्यतीति। नैते तस्य सहजा धर्माः,
 किन्तु प्रमाणबलकल्पिता एव, सहज तु सर्वेषां दुःखहर्तृत्वम्। तदाह—हरिमिति।
 सङ्घाते स्थितस्य तत्रागमनार्थं हेतुरूपमाह—सुर्येन्दुवाय्वग्न्यगममिति। एते
 सूर्यादयः कर्णिकायामावरणभृताः, एतैर्विद्यमाने भगवत्प्राप्तिर्न भवतीति
 दिनरात्रिव्यवस्था कालातिक्रमार्थम्। अवस्थात्रयेण योगेन कर्मणा वा भगवान्
 प्राप्यत इति। तथा तत्त्वैरपि साङ्ख्येन। तदाह—परिक्रमत्प्राधनिकैर्दुरासदमिति।
 परितः क्रमन्तीति तेषामप्यावरणत्वं निरूपितम्। प्रधाने उपयुक्तानि प्राधनिकानि
 चक्रादीनि, तैर्दुरासदम्। कालातिक्रमो ज्ञानेन, अवस्थातिक्रमश्च; योगेन
 वाय्वतिक्रमः; कर्मणा चाऽग्न्यतिक्रमः; पृथिवीजलातिक्रमस्तूक्त एव
 ज्ञानभक्तिभ्याम्; तत्त्वातिक्रमस्तु साङ्ख्येन; एवं पञ्चपर्वया विद्यया सर्वातिक्रमः।
 एतैरेवाऽप्राप्तिरित्येके। तदा पञ्चाऽप्येतानि त्यक्तव्यानि, स्वरूपे गत्वा भगवान्
 पश्चात्प्राप्तव्यः॥३१॥

एवं भगवति ज्ञातेऽन्यत्सर्वं स्वत एव ज्ञातमित्याह—

SRI SUBODHINI: Lord Brahma got the “Darsan” of our Lord, in many ways and “forms” i.e. not in one particular “form” only! Hence, Lord Brahma has described and praised our Lord, as per the “form and way”, our Lord had given him, the “Darsan”. E.g. (1) The “Vedas” are chanted and studied “repeatedly”. Here, the “Vedas” are compared to the “humming bees”. These “bees” had surrounded our Lord’s “garland of wild flowers” (Vanamaala), which symbolizes the everlasting “fame” (Keerthi) of our Lord! In this way, Lord Brahma had the “Darsan” of our Lord, ornamented and made brilliant with these! (i.e. His neck). Our Lord’s “basis-root” form (Moolabhoota) is as the “Primordial Purusha”. But now, like a “human” being, our Lord has worn, on His neck, this garland, through which, there is the illumination of the Vedas, in the form of the “bees”! (2) These “bees” being “black”, are considered as “Tamasik”. Our Lord’s garland symbolizing “fame”, is “white” (i.e. Satwik). Here this “garland” (Vanamaala) is made of “Tulasi” (basil) leaves, long (up to our Lord’s feet) and studded with 9 precious gems!

This “garland” symbolized also, our Lord’s power of “Maya” — hence, is regarded as the cause, for the “flow” (Pravaha) of life and death of the “Jeevas”! Being symbolic of “fame”, this garland is the cause for the origin of “Bhakthi” also. This also, is the basis of “Maryaada” (order) — the path of “orderly” performance of spiritual practices, which is different from the path of grace (Pushti Mārga) — as also of “Pushti” (grace)! In this way, this “garland” (Vanamaala) is the originator (being Maya power) of the three types of flow of the lives of the “Jeevas” viz. (1) “Pravaaha” (ordinary). (2) “Maryaada” (orderly — as per the scriptures) and (3)

"Pushti" (grace of our Lord) being the sole basis for the spiritual efforts and success of the "Jeevas". But, realizing this, a devotee can worship and serve our Lord, through either the path of "Maryaada" or "grace" (Pushti). These "qualities" are not natural to our Lord, but, have been "imputed", through evidence and proof of the Vedas etc. THE NATURAL QUALITY OF OUR LORD IS PRE-DOMINANTLY TO REMOVE THE SORROWS OF EVERYONE. HENCE OUR LORD HAS THE NAME OF SRI HARI!

The "Jeeva", who has got mixed up (attached to) the 5 elements (of "Prakruti") is not capable of going near to our Lord. The cause for this, is that there is a "covering" (in the form of the "bed" of the lotus flower, (Karnikaa)) made up of the forces of the sun, wind, moon and of fire! This is explained further. The factor of "time" (Kaala) is emphasized, by the occurrence of "day and "night", caused by the sun and moon! During these two periods, the "Jeeva" experiences the three states of : (1) waking, (2) dream state and (3) "deep sleep". i.e. "JAAGRAT", "SWAPNA" AND "SUSHUPTHI" states. The ways of "Yoga", or "actions" done, during these three "states", do not enable the "Jeeva" to attain our Lord. In the same way, our Lord cannot be attained through the "principles" viz. the Saankhya Yoga! This is what is explained through the words "very difficult to attain our Lord"!

These "destructible" principles are always present on all the four sides of the "Jeeva", and are represented, here, as the "ornaments" of our Lord! The "discus" (Chakra) puts "obstacles", and due to these, it is very difficult indeed, to attain our Lord! Through "Jnana", a "Jeeva" can conquer (cross over) the factors of time and

“states” (waking etc.); “Yoga” enables the “Jeeva” to conquer the factor of “wind” (Vayoo); “Karma” (action) enables the “Jeeva” to conquer “fire”; the aspects of “Jnana” and “Bhakthi” enable the “Jeeva” to conquer, the twin forces of water and earth! The principles of elements can be crossed over, through the path of Saankhya! In this way, everyone of these “forces of Maya” can be crossed over through this 5-fold “Vidhya” or knowledge. Except Sri Sreedhara Swami, all other commentators say, that these ways also are not capable of making the “Jeeva” attain our Lord. If this is so, then, a “Jeeva” is required to give up all these 5 ways also. He should realize and understand his own “divine nature”, and later attain our Lord

It is said, through the following verse, that on “knowing” our Lord, in this way, everything else gets “known” automatically.

**तर्ह्येव तन्नाभिसरःसरोजमात्मानमम्भः श्वसनं वियच्च।
ददर्श देवो जगतो विधाता नाऽतः परं लोकविसर्गदृष्टिः॥३२॥**

VERSE 32 Meaning: “Then, Lord Brahma, who is the creator of this Universe, who was eager to create this Universe, saw only 5 objects viz. (1) The lotus flower, which had emanated from the navel of our Lord. (2) The water. (3) The space. (4) The wind and (5) his own “body”. He could not see any other thing or object, at all!”

श्रीसुबोधिनी : तर्ह्येवेति। तस्मिन्नेव क्षणे,। तस्य नाभौ सरोवररूपे, उद्गतं सरोजं पद्मम्, तत्र स्थितमात्मानम्, बहिः स्थितमम्भः श्वसनं च, वियदाकाशञ्च। पृथिवी पद्मेव, तेजो भगवानेव स्वस्मिन्विद्यमानः। तदा पञ्च भूतानि दृष्टानि तान्यपि स्वदेह एव। एवं देहे सर्वं दृष्ट्वा जगतो विधाता जातः, अतः परं ब्रह्मभूतो न जात इत्यर्थः। उभयोरप्येतद्रूपं हेतुभूतम्, यतोऽयं लोकविसर्गं दृष्टिर्यस्य तादृशः॥३२॥

ततः किं कृतवानित्याह—

SRI SUBODHINI: Lord Brahma, simultaneously saw all the above 5 objects. On the earth, was the lotus flower! The brilliance (fire) was our Lord only, who was present in “Himself” (i.e. Lord Brahma). He saw the 5 elements also in his own “body” only! Due to this, he became the creator of this Universe (Vidhaata). Later, he experienced not only the status, as Lord Brahma, the creator, but also of the state of “ignorance”, which, he had experienced before! This “ignorance” of the previous state, was retained by Lord Brahma, as he got now, interested, in the creation of this Universe. Hence, his attitude and status was also, like that of a “Jeeva”! That is why, the “united” (one) form of Lord Brahma is also called as “Jeevaatma”.

What did Lord Brahma do later?

स कर्मबीजं रजसोपरक्तः प्रजाः सिसृक्षन्नि यदेव दृष्ट्वा।
अस्तौद्विसर्गाभिमुखस्तमीड्यमव्यक्तवर्त्मन्यभिवेशितात्मा॥३३॥

VERSE 33 Meaning: “Lord Brahma, enveloped by the quality of “Rajas”, became eager to create the Universe, and it’s “Beings”! But, He now saw only these 5 objects, which are instrumental for this creation. He, eager to create this Universe, merged his mind in our Lord Sri Hari, whose ways are inscrutable! Being unable to know the way and method of creation, Lord Brahma began to render “praise” (Stuti) to our Lord, who is worthy of the highest worship and service.”

श्रीसुबोधिनी : स कमबीजमिति। कर्मबीजमियदेव दृष्ट्वा अस्तौदिति संबन्धः। कर्मणि कार्ये जगत्करणे एतदेव बीजम्; भगवान्, पञ्चमहाभूतानि च, षण्णां वापे जगद्भवति। ननु चेतननिर्माणेच्छया प्रवृत्त इति न बीजमात्रेण कार्यम्, किन्तु रजोऽप्यपेक्ष्यत इत्याशङ्क्याऽऽह—रजसोपरक्त इति। रजोगुणेन उप समीपे रक्तः। स्वयमपि रजोगुणभूतो जात इत्यर्थः।

इयमेव दृष्ट्वेति। क्रियाज्ञानं तस्य न जातम्, न हि रजोबीजाभ्यामेव किञ्चद्भवति। वपनं कर्षणं पूर्वाङ्गम्। अव्यक्ततया विकृतं वर्द्धनं जीवदानं च यावन्न ज्ञायते, तावत्कार्यं न सेत्स्यतीति चत्वारोऽर्थाः प्रार्थनीयाः, तद्दाने च स्तोत्रं हेतुभूतमित्यस्तौत्। मोक्षार्थतां व्यावर्तयति। विसर्गाभिमुख इति। भगवता स विसर्गसंमुखः कृतः, विसर्गमेव करिष्यामीत्यध्यवसाययुक्तः। अत एव तम्, येनैवाऽयमेवं कृत इति। तर्हि स्तोत्रं किमर्थमित्याशङ्क्याऽऽह ईडयमिति। स सर्वैः स्तुत्यः, स्तोत्रानन्तरं प्रसन्नो जात एव प्रार्थनीयः। नन्वन्यत्स्वयं जानातु, वेदाश्च साधनोपदेष्टारः सन्ति, किं भगवतेत्याशङ्क्याऽऽह—अव्यक्तवर्त्मन्यभिवेशितात्मति। अव्यक्तमार्ग एव अभिनिवेशितान्तःकरणः। न हि कुम्भकारवत् स्पष्टतया जगत्कर्तुमिच्छति, किन्तु योनौ बीजं स्थापयित्वा तत्र सर्वं कर्तुवाञ्छति। नह्येतद्भगवत्कृपाव्यतिरेकेण सम्भवति। चित्तं च तत्रैव प्रविष्टम्, न प्रकारान्तरेण कर्तुं वाञ्छतीत्यर्थः॥३३॥

इति श्री भागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित विरचितायां तृतीयस्कन्धे अष्टमाऽध्यायविवरणम्।

SRI SUBODHINI: “Lord Brahma saw only these “seeds of action” — which were 5 in number — and He knew, that he will be able to do this “creation”, with these only! Due to this, he began to sing the “praise” of our Lord. He thought now, “This creation has to be done by me. The “seed” for this Universe will be our Lord and the 5 elements only. By the “meeting” of these 6 factors, the Universe is created! I need to use the quality of “Rajas” only, as only “consciousness” will not be enough!” Thinking like this, Lord Brahma became, of the “form” of “Rajas” himself! Even this was not enough! He knew, that till he attains the knowledge, about the ways and methods of creation, he will not be able to use these 6 factors, and the quality of “Rajas”! Hence, he resorted to sing the “praise” our Lord Sri Hari, so that, the Lord will bless him, with the ways and means of creating this Universe!

ANUKA 2 Meaning: “In the 9th chapter, in the

Lord Brahma is called here, as one "eager to do creation" i.e. he was not eager to attain "liberation"! It was our Lord, who had made him like this — eager to do creation! Determined to do "creation", Lord Brahma decided to pray to our Lord Sri Hari, who had made him, with this eager desire, to do creation! Why Lord Brahma had to sing the "praise" of our Lord? Answering this, it is said, that OUR LORD IS WORTHY OF BEING "PRAISED" (YEEDYA), especially when all the celestial deities also always sing His "praise". A devotee should pray to our Lord (i.e. ask) for the fulfillment of his "desires", only after our Lord is pleased with the "praise"!

A question arises here. When the Vedas were available for Lord Brahma, what was the necessity to pray to our Lord again? This doubt is removed by telling, that the way and method for creation, were "hidden" from Lord Brahma, though, he was very eager to do this i.e. they were not clear! He was trying to create this Universe through the mingling of the seed, with nature (i.e. consciousness plus Prakruti). But this is not possible, without the grace of our Lord. Hence, putting his mind in our Lord Sri Hari, he, out of his eagerness to create the Universe, as per the desire and will of our Lord, began to sing His "praise". This is the purport.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 8 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - नवमोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III, CHAPTER 9

जीवसर्गे भूतसृष्टौ ब्रह्मज्ञानं तदुच्यते।

पञ्चविंशतितत्त्वानां स्वरूपस्य च बोधतः॥१॥

KAARIKA 1 Meaning: "In the creation of the universe, done for the sake of the "Jeevas", (so that, they can flourish, in this Universe), in the first instance, the creation of "principal elements" has to be described. For this sake, the description of "25 principles" and the "Jnana" (knowledge) of Brahman, which arises due to the grace of our Lord (or His realization) has to be done. Till, we are able to realize the knowledge of the "whole" (Samashti), we will not be able to understand the nature of the "individual" (Vyakthi) also! Hence, being the "basis and foundation", (Aadhaar) at first, a description of the "Purusha" (Primordial Lord) was done. Now, through this 9th chapter, a description of the "based one" viz "the dependent Jeeva" is being done. The purport is, that the Lord and the "Jeeva" have a relationship, of the nature of the "basis", and the "based one"!" ("Aadhaar" and "Aadheya").

अतोऽत्र नवमेऽध्याये स्तुतिसंप्रार्थने पुरा।

ततः सर्वोपदेशश्च भगवत्कृत ईर्यते॥२॥

KAARIKA 2 Meaning: "In the 9th chapter, in the

first instance, the “praise”, (Stuti) sung by Lord Brahma, by way of a “prayer”, is described. Then, the “instructions” of our Lord, for the sake of everyone, are explained.”

ज्ञानमार्गस्य निर्द्धारः स्तोत्रेऽस्मिन् क्रियते स्फुटः।

विषयः, साधनं, रूपं बाधाभावस्तथैव च॥

प्रकीर्णकं च स्तोत्रेऽस्मिन् ज्ञानार्थं विनिरूप्यते॥३॥

पूर्वाध्यायान्ते ‘ददर्श’ इति यदुक्तम्, तद्भगवत्स्वरूपं सृष्टौ कुत्रोषयुज्यत इति निरूपणीयम्। यदीदं ब्रह्म भवेत्, तदा मूलकारणत्वेनोपयुज्येत। कर्ता च न भवति, स्वस्य तत्र विनियोगात्। अतः प्रथममयमेव भगवान् ब्रह्मेति। ब्रह्मज्ञानस्य जगत्कारणत्वात् ज्ञाननिरूपणार्थम्, स्वस्य जात एव साक्षात्कारो ज्ञानमिति निरूपयति—

KAARIKA 3 Meaning: “In this “praise”, (of Lord Brahma), for the sake of attaining “Jnana”, the subject of “Jnana”, the way (“Saadhan”), the “form” of our Lord, the “obstacles” on the way, and the “materials” (subjects) which are useful for attaining our Lord, are being described.”

[PRAKASH: The first 7 verses of this “praise”, deal with the “subject of Jnana’. The “way” to attain our Lord is dealt with, from the 8th up to the 13th verse. Our Lord’s “form” is being described, through verses 14th to 21st. The “obstacles”, on the “way”, are dealt with through the verses from 22 to 25. The subject/materials, which are useful, are described also, through these 4 verses (22 to 25). In this way, this “praise” is done, on the basis of the relationship of our Lord and the “Jeeva”.]

Towards the end of the last chapter, through the words “He saw” (Dadarsa), it has been told, that Lord Brahma “saw” the divine form of our Lord. It is now necessary to tell, as to how, this divine form will be useful for the creation of this Universe. Lord Brahma thought in this way. “If this “form” is Absolute Brahman, then this “Lord” can only be the “root cause” for everything, and

He will not be the actual “doer” (Kārtha) — as “the Lord has given to me (Lord Brahma), the task of creating this Universe! Hence, it is certain, that this is “Brahman” and the “Jnana” of Brahman is the “root cause” for the creation of this Universe. I have realized this “Jnana”, as the Lord has blessed me with His “Darsan”! This is what is being told by Lord Brahma, through his own words, as per the following verse.

ब्रह्मोवाच।

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजां-
न ज्ञायते भगवतो गतिरित्यवद्यम्।
नाऽन्यत्त्वदस्ति भगवन्नपि तन्न-
शुद्धं मायागुणव्यतिकराद्यदुरुर्विभासि॥१॥

VERSE 1 Meaning: “Lord Brahma told, “Oh Lord! After much time, today, I have realized and known You! It is impossible, for the embodied “Jeeva”, to understand the “ways” of our Lord! This incapacity is indeed a great blemish, on the part of that embodied “Jeevas”. OH LORD! THERE IS NO ONE ELSE BESIDES YOU! Even here, if it is conceded, that there is something else, even then, it is (ie the “other”) not pure, as it is mixed with the qualities of Maya, and is seen as the “many” (due to Maya).”

श्रीसुबोधिनी : ज्ञातोऽसीति हे भगवन्! अद्यैव मे मया त्वं ज्ञातः, परं सुचिरात्। महताऽपि कालेन ज्ञात एव जन्मसाफल्यम्, नाऽन्यथेत्यज्ञानं निन्दति—नन्विति। अत्रोभयत्र भगवानेव संमतिहेतुः। नन्विति कोमलसंबोधनम्। देहभाजां भगवतो गतिर्न ज्ञायत इति महदवधं महान् दोषः, ‘नैतमृषिं विदित्वा नगरं प्रविशेत्’ इति श्रुतिनिषेधात्। भगवांस्तु केनचित् प्रकारेण ज्ञायत एव, गतिः परं न ज्ञायते; स केन प्रकारेण, कदा, कुत्र, कथम्, केन गच्छतीति। एतस्यां ज्ञातायां ज्ञातव्यं नाऽवशिष्यते। ननु गतिमात्रज्ञाने कथं कृतार्थता? विवक्षितस्वरूपाज्ञानादित्याशङ्क्याऽऽह—नाऽन्यत्त्वदस्तीति। त्वतोऽन्यत्रास्त्येव, यज्ज्ञातव्यं ज्ञस्सयात्; त्वमेव परं तथा भवसि, अतस्तव गतिर्ज्ञातव्या। भगवन्निति संबोधनम्। तव षड्धर्मेषु त्वमिव सर्वं प्रतिष्ठितमिति

ज्ञापितम्। ननु मध्ये मायया बुद्धिभ्रामिकयाऽन्यत्क्रियत इति निरूपितम्, तत्कथमुच्यते नाऽन्यदिति। तत्राऽऽह—अपि तत्र शुद्धमिति। मुख्यज्ञाने ब्रह्मवादे तत्राऽस्त्येव, तथापि दैवब्रह्मवादे तद्भवेत्। तत्र भगवच्छक्तेर्माहात्म्यनिरूपणार्थं 'न तं विदाथ' इत्यादिमन्त्रेषु सूचितम्, तत्र मुख्यब्रह्मवादो भवति। न च 'इन्द्रो मायाभिः पुरुरूप ईयेते' इति, माध्यन्दिने सवने माहेन्द्रग्रहे महेन्द्रस्तोत्रपरत्वात् इन्द्रस्यैव मायास्ताः शक्तयः, अन्यथा बहुवचनं नोपपद्येत। उपनिषत्सु च तत्कीर्तनं सर्वसामर्थ्यं भगवत एवेति ज्ञापनार्थम्। इन्द्रेणाऽपि यत् क्रियते तद्भगवत्कृतमेवेति। देवताब्रह्मवाद-संग्रहार्थमित्येके। तस्माद्वेदे नाऽस्त्येव मायया सृष्टिः। स्वप्नातिरिक्त इति केचित्। तथापि भागवतसिद्धान्तेऽपि यद्यन्तरा माया कल्पयति, तत्र शुद्धम्; भ्रमस्य दोषस्य जनकत्वात्। नन्वेकस्य कथमनेकता? न हि कारणे एकत्वविरोधादनेकसङ्ख्या संभवति। तत्राऽऽह—मायागुणव्यतिकरादिति। मायागुणानां सत्त्वरजस्तमोगुणानां व्यतिकरादन्योन्यसंबन्धात् ते परिच्छिन्नाः सन्तो, गृहा इव आतपे, नानात्वं संपादयन्ति, तदा त्वमुरुर्विभासि। अतस्त्वयि ज्ञाते न किञ्चिज्ज्ञातव्यम्॥१॥

ननु ब्रह्मणि ज्ञाते न किञ्चिज्ज्ञातव्यमिति युक्तम्, न तु मयि ज्ञात इत्याशङ्क्य, त्वमेव ब्रह्मेति प्रमाणतर्काभ्यामुपपादयति श्लोकत्रयेण। तत्र प्रमाणं द्वयेन, प्रकृतसमर्थनार्थमतिरिक्तनिराकरणार्थं च; तत्र प्रकृतं समर्थयते—

SRI SUBODHINI: "Oh Lord! After much time, only today, I have realized, and understood You. But, my life has become fulfilled, even though, I have understood You after the lapse of much time! If this realization was not there, then, my life would have become a waste!" By telling like this, Lord Brahma has condemned the aspect of his "ignorance" (Ajnana). Through the word "Nanu" (is it not?), it is indicated, that all this has happened, through the "approval" of our Lord. This word is also used to indicate, our Lord's "tenderness" towards Lord Brahma. Lord Brahma says further, that the embodied "Jeevas" do not have the capacity to understand the inscrutable "ways" of our Lord — as this indeed is their, great "blemish" (Dosham). This is due to the attachment of the "Jeeva" to the "body". The Vedas have said, that

“on realizing our Lord (“Rishi”), it is not proper, to enter into this city (of the body)”. In other words, the sense of “Me and Mineness” should not be nurtured for one’s body, and those related to it! If this is done, then, the “Jeeva”, will never be able to attain the “Jnana” of our Lord!

It is said, that a devotee, perhaps, may be able to know, about our Lord, but no one is capable of knowing the “ways” of our Lord — as to how He does His “tasks”! viz. (1) What is the method of His working? (2) When? (3) Where? (4) How? (5) Through whom? — all these are veritably inscrutable! If all these “are known”, then there is nothing else to be known, by anyone!

How, can a devotee, get “fulfilled” by just getting to realize the “ways” (Gati) of our Lord? Till a devotee gets the total “Jnana” of our Lord’s divine form and nature, full and “total” fulfillment, does not take place. Answering this, it is said, that “OH LORD! THERE IS NO ONE OR NOTHING ELSE THAN YOU! — WHICH NEEDS TO BE KNOWN! IT IS YOU, ONLY, OH LORD! WHO HAS BECOME ALL THESE OBJECTS TOO! HENCE, IT IS ENOUGH, IF YOUR “WAYS” ONLY ARE REALIZED! Through this addressal of our Lord as “OH BHAGAVAN!” Lord Brahma has expressed his realization, that “IN YOU, OH LORD!, EVERYTHING IS PRESENT! IN YOU, ALL VIRTUES AND QUALITIES, EVERYTHING IN THIS UNIVERSE ARE INCLUDED! (I.E. YOU HAVE BECOME EVERYTHING)!

But, we see, that the infatuating power of Maya of our Lord, in the middle, creates all the other “objects”! Then, how can we say, that there are no other “objects”, at all? On this, it is said that, all these “objects” are not “pure” or “clean” i.e. they are not “truthful”! The highest truthful “Jnana” is “Brahmavaada” only i.e. everything is “Brahman” (our Lord only). All these “objects” are “seen” only, with a view to prove the glory of our Lord’s

"power" (Sakthi)! In the Vedas, Lord Indra has been told to have all these "powers"! But, we should remember, that Indra is the "hand" of our Lord, only!

In the Upanishads, it has been made clear, that ALL CAPACITIES ARE IN OUR LORD ONLY! All references to the glory and greatness pertain to our Lord only i.e. done by our Lord only! In fact, this is applicable to the references made, in the scriptures, to all the "other celestial deities" i.e. they all refer to our Lord's glory only!

The purport of all these references is, that THIS TRUTHFUL CREATION IS MADE BY THE MAYA POWER OF OUR LORD! IN THIS SRI BHAGAVATAM, IT IS CLEARLY STATED, THAT ONLY IN THE "MIDDLE", THE MAYA POWER OF OUR LORD SHOWS US AN "OBJECT", WHICH IS NOT TRUTHFUL AND PURE (SUDDHA AND SATHYA) – AS ONLY "DELUSION" ("BHRAMA") IS THE CAUSE OF THIS "OBJECT"!

Now, another question arises. Our Lord is "one", and how can He become the "many"? i.e. when, there is only "one cause", how can there be several tasks done or completed? Will this not affect the "oneness of the cause"? Answering this, it is said that, due to intermingling of the qualities of Maya viz. "Satwa, Rajas and Tamas", this "one cause", is illuminated and seen, as the "many". HENCE, BY "KNOWING" ABOUT OUR LORD, THERE WILL NOT BE ANYTHING LEFT, TO BE "KNOWN"!

Lord Brahma now got a "doubt", in his mind, that, if the Lord were to say, that there will be nothing more to be known, once "Brahman" is known, then, though it is indeed appropriate to accept this, how can everyone attain this "Jnana", by "my own realization and understanding?" This sort of "query" is answered, through evidence and logic, in the following 3 verses, by telling, that "OH LORD! YOU ONLY ARE THE HIGHEST

TRUTH OF BRAHMAN! THROUGH YOUR "JNANA"
ONLY EVERYONE ATTAINS "JNANA"!

रूपं यदेतदवबोधरसोदयेन शश्वन्निवृत्ततमसः सदनुग्रहाय।

आदौ गृहीतमवतारशतैकबीजं यन्नाभिपद्मभवनादहमाविरासम्॥२॥

VERSE 2 Meaning: "Oh Lord! Your divine nature of "Chit Sakthi" is glorious, through which, the darkness of ignorance gets destroyed permanently! This divine form of your's, Oh Lord! has got now, manifested! This divine form is the root-cause of endless incarnations and manifestations of your "forms"! You have manifested this divine form, in the first instance, only with a view to bless your noble and saintly devotees! Otherwise, Oh Lord! You are the Pure Brahman only, and there was nothing or no one else present before You! Neither there was any other "cause" (for this creation)!"

श्रीसुबोधिनी : रूपं यदेतदिति। यदेतत्त्वयां रूपं गृहीतम्, तद्ब्रह्मैव, यतोऽवबोधरसोदयेन तज्जातम्। केवलानुभवेन, तत्रापि परमरूपेण निर्विषयेण, तत्रापि तस्योदयेन। सच्चिदानन्दरूपताऽप्युक्ता भवति। नन्वज्ञानमपि स्थास्यति देहग्रहणहेतुभूतम्। तत्राऽऽह—शश्वन्निवृत्ततमस इति। शश्वत्सर्वदा निवृत्तं तमो यस्य, तस्य तवैतद्रूपम्। 'अवबोधरसोदयेन' 'निवृत्ततमसः' इति ज्ञानाज्ञानाभावयोः कार्यकारणभावमाहुः, तन्निवृत्त्यर्थं शश्वदित्युक्तम्। (न हि) नित्यनिवृत्तानर्थस्य हेतुरपेक्ष्यते। साधननित्यत्वेनैव तथात्वमिति चेन्न, कादाचित्कत्वेनैव साध्यसाधनभावस्य व्याप्तत्वात्। नन्वेवं ग्रहणे किं निमित्तं तत्राऽऽह—सदनुग्रहायेति। अनेनाऽपि ब्रह्मातिरिक्ता निषिद्धा, न हि सतामब्रह्मणा किञ्चित्कार्यं सिद्धति। किञ्च, आदौ गृहीतमेतद्रूपम्। आदौ शुद्धं ब्रह्मैवाऽस्ति, न ततोऽतिरिक्तं कारणं किञ्चित्, ब्रह्मैव तथा प्रादुर्भूतमित्यर्थः। किञ्च, अवतारशतैकबीजमिति। अवताराणां शतस्यैतदेवैकं बीजम्, अस्यैवांशा अन्येऽवतारा इति। अवताराश्च ब्रह्मरूपा इत्यग्रे वक्ष्यते, उक्ताश्च। अस्य कारणं ब्रह्म, कार्यं च मध्ये इदमेव कथं न ब्रह्म भवेत्? किञ्च, 'जगत्कारणं ब्रह्म' इति ब्रह्मलक्षणम्, तदत्रैव दृश्यत इत्याह—यन्नाभिपद्मभवनादहमाविरासमिति। भवनशब्देन पद्मस्य विशालता निरूपिता। अहमिति सगुणकर्ता। आविरासमिति ममाप्यलौकिकं जन्म। अतः सर्वप्रकारेणैव ब्रह्मैव॥२॥

ब्रह्मान्तरपक्षं निराकरोति—

SRI SUBODHINI: "Oh! Lord! You have manifested Yourself in this "form", and this is the highest "Brahman" only! This "Jnana", in me, has got originated, through the "Bliss", generated by my deep experience! There is no other reason, other than my own experience, which has given me, this knowledge. This experience is blessed by you only, who is the "subject" of this experience. You are the highest truth, and our "Parama" (Beloved Lord). This "form" is of the nature of "Truth-Consciousness-Bliss" (Sat-Chit-Aananda). Ignorance (Ajnana) is always very far away from you!" The purport is, that "ignorance" is not the cause for our Lord's manifestation, with this "form"-not even a trace of it! Like, it is said, that darkness cannot exist, where there is brilliance! In the same way, where there is the brilliance of "Jnana" present, there, the darkness caused by ignorance (Ajnana) cannot be present! They are the "Opposite" factors! Through the words, "where there is no "Tamas" (ignorance) it is clearly explained, that the natures of both "Jnana" and "Ajnana" (knowledge and ignorance) are such, that if one is "present", the other is "absent" only. The word "Saaswat" (at all times) is used to convey the meaning, that the factor of "ignorance" is absent, at all times, in our Lord! In other words, there is no cause, for the, presence of ignorance in our Lord!

When "ignorance", has been seen, as "very far away" from our Lord, then, there is no need for any other "Instrument" (Saadhan). Another way will be required only, when this absence of ignorance is temporary!-which is not the case with our Lord!

What was the reason, for our Lord, to have taken this "form"? Answering this, it is said, THAT OUR LORD HAS TAKEN THIS "FORM" TO BLESS HIS "DEVOTEES". FROM THIS, WE CAN ALSO SEE, THAT THIS "FORM" IS NOT DIFFERENT FROM "BRAHMAN"! IN FACT, THIS "FORM OF OUR LORD

IS "BRAHMAN" ONLY! The devotees are blessed by our Lord only (who is "Brahman"). OUR LORD, REMAINS, AS "PURE BRAHMAN", WHEN HE DOES NOT MANIFEST! NOW, "BRAHMAN" ONLY HAS MANIFESTED, AS OUR LORD'S "FORM"- AS OUR LORD IS THE "SEED FORM" OF COUNTLESS INCARNATIONS! IN OTHER WORDS, ALL THE OTHER "INCARNATIONS" ARE "PARTS" (AMSA) OF OUR LORD ONLY! Hence, Incarnations have to be regarded also, as of the form of "Brahman" only! This will be told later, and has been told earlier too! THUS, BOTH THE "TASK", AND IT'S "CAUSE" (Kaaran and kaarya) ARE BOTH BRAHMAN ONLY! Hence, even in the "middle", we should realize, that the basis is "Brahman" only! The cause of the Universe is "Brahman"! Lord Brahma says "I have got originaled from the Lotus flower of our Lord's navel". The word "House" (Bhavan) has been used, to indicate the "Vastness" of our Lord's Lotus flower. Through the use of the word "Aham" (Myself) Lord Brahma has indicated his own "Creation" with attributes" (Saguna). He says, that "My own birth also is "supernatural" (Aviraasam).

नाऽतः परं परम ! यद्भवतः-

स्वरूपमानन्दमात्रमविकल्पमविद्धवर्चः।

पश्यामि विश्वसृजमेकमविश्वमात्मन्-

भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि॥३॥

VERSE 3 Meaning: Oh! Lord, who is the Highest! There is no other "greater" form for you, than this blissful, changeless, intensely brilliant, from which I am able to see!

Oh! Lord. You are of the nature and form of "Aatma", of all the elements and the sences. I have come to take refuge in this divine form. Hence, I am surrendering to you now!"

श्रीसुबोधिनी : नाऽतःपरमिति। अतः परमस्माद्गुपात् परं

भिन्नमेतद्रूपनियामकं वा भवतः स्वरूपं न। 'आनन्दशरीरं ब्रह्म' इति श्रुतेर्ब्रह्मण आनन्दरूपम्, तदेवैतत्; नत्वितोऽन्यदानन्दमात्रादिगुणकं रूपमस्ति। आनन्दस्तत्रोपादानमन्यच्च सहकारि भविष्यतीत्याशङ्क्य निवारयति। तर्हि तदेव विकृतं भविष्यति? तत्राऽऽह—अविकल्पम्। तर्हि तिरोहिततेजो भविष्यति तत्राऽऽह—अविद्धवर्च इति। न विद्धं वर्चः केनापि यस्या। अतिरिक्ताभावे प्रमाणमाह—पश्यामीति। ब्रह्मणोऽनुभवः प्रमाणम्। अस्य ब्रह्मत्वे तु सर्व एव ब्रह्मधर्माः सन्ति। तानाह—विश्वसृजमेकमविश्वमिति। विश्वकर्तृ ब्रह्म, 'यतो वा इमानि' इति श्रुतेः। एकं ब्रह्म, 'एकमेवाद्वितीयम्' इति श्रुतेः। अविश्वं ब्रह्म, विश्वस्माद्व्यतिरिक्तम्, 'योऽस्मात्परस्माच्च परः' इति श्रुतेः। एवं ब्रह्मधर्माणां बहूनां विद्यमानत्वाद् ब्रह्मैवेदम्। आत्मन्निति संबोधनम्। ब्रह्मादिभिरात्मत्वेनोपास्य इति केचित्। 'अयमात्मा ब्रह्म विज्ञानमयः' इति श्रुतेरनात्मत्वे ब्रह्मत्वं न स्यादिति। नन्वत्र चक्षुःश्रोत्रादीनां प्रतीयमानत्वादिन्द्रियवत्त्वेन कथं ब्रह्मत्वमत आह—भूतेन्द्रियात्मकमिति। भूतानामिन्द्रियाणामात्माऽयम्, 'चक्षुषश्चक्षुः श्रोत्रस्य श्रोत्रम्' इत्यादिश्रुतेः। भूतेन्द्रियाणामात्मत्वाद्भूतेन्द्रियत्वेन ज्ञायते, न तु तत्र भूतेन्द्रियाणि सन्तीत्यर्थः। नन्वप्रत्यक्षं ब्रह्म? तत्राऽऽह—अद इति। इदं प्रतीयमानमपि त्वदिच्छया प्रतीतत्वात् अद एव, परोक्षमेवेत्यर्थः। ते अद उपाश्रितोऽस्मीति संबन्धः। पश्यामीति भिन्नं वाक्यम्, अतो भवतस्त इति न पौनरुक्त्यम्॥३॥

तर्कमाह—

SRI SUBODHINI: "There is no other divine form, than this form of Your's, Oh Lord! There is no other controller of this "form" either!" The Vedas have said, that "The "body" of Brahman, is bliss itself". (AANANDA SAREERAM BRAHMA) i.e. "Brahman is the treasure house of "bliss" only!" I am seeing this "form" of Brahman only before me! There is no other form of your's, which can give, so much of "bliss", to the devotees!

"Your "form" is "changeless" (Vikaararahitam). Your "brilliance" (Tejas) also, never gets declined or reduced! The proof for this is, what I am seeing now before myself, and am also experiencing the highest bliss! This "form" is the highest Brahman, as all the virtues and qualities of Brahman are present, in this "form"! You are the

creator of this Universe! The Vedas have declared that, "From whom all these Beings are born" (YATŌ VAA YIMAANI BHOOTAANI JAAYANTE). Even, every other object, which we see, as different and separate, are also "Brahman" (Yourself) only! The Vedas have proved this, through it's reference to, "All these have come from Him". Hence, all the virtues and qualities of the highest truth of Brahman are present, in this divine form, Oh Lord! You are Brahman only!

"Oh! Aatman!" — this addressal, has been made to reemphasize, that "You are "Brahman" only. The Vedas have said clearly, that "This Aatma, full of "Vijnana" is Brahman only" (BRAHMA VIJNAANAMAYAHA)."

Our Lord is seen, now, by Lord Brahma, with eyes, ears etc. How can then, this "form" be the highest Brahman? Answering this, it is said, that "this "form" is the "Aatma" of all elements (Beings) and the "senses". The Vedas have, again, declared, that our Lord is the "eye of all eyes, the ear of all ears"! (CHAKSHU SHAHA CHAKSHU, SRUTRASYA SRUTRAM). Hence, all the "Beings" and the senses, which are seen, in this "body" of our Lord, are not "physical" (Bhowdik) in nature, but they are the "supernatural" causes (ALOUKIK KAARANAM).

Another "doubt" arises now. Brahman is always "secret and hidden" (unseeable). But, this "form of Brahman" is seeable? How come? LORD BRAHMA SAYS THAT, "OH LORD! YOU HAVE GIVEN ME YOUR "DARSAN" (OF YOUR "FORM"), THROUGH YOUR WILL AND GRACE! OTHERWISE, YOU ARE ALWAYS NOT "SEEABLE" BY ANYONE!

In the end, Lord Brahma says that, "I AM SURRENDERING TO YOU, OH LORD!"

Now, through the following 4 verses, the "logic" (reasoning) for the above "truth" is being given.

तद्वा इदं भुवनमङ्गल ! मङ्गलाय ध्याने स्म-
नो दर्शितं त उपासकानाम्।

तस्मै नमो भगवतेऽनुविधेम तुभ्यं-

योऽनादृतो नरकभागिभरसत्प्रसङ्गैः॥४॥

VERSE 4 Meaning: "Oh Lord! You are the most auspicious divine self of this Universe! This "form" is indeed that most sacred and auspicious one, which You have blessed us with, for the sake of meditation and for worshipping You! You have given the "Darsan" of this glorious "form" in our meditation! You have blessed us, with this "Darsan", only for conferring auspicious benefits on all of us! I am prostrating to this most sacred divine form of your's Oh Lord! We always follow your "orders" completely, with intense faith and devotion! We are always eager to attain the grace and blessings of this most auspicious, sacred and divine form! Only those persons, who are attached to "evil" company, and destined to go to "hell", are prone to disrespect the most auspicious divine "form" of your's, Oh Lord!"

श्रीसुबोधिनी : तद्वा इदमिति। हे भुवनमङ्गल ! त्रैलोक्यस्यैव मङ्गलरूप, तदेवेदम्। वै निश्चयेन। तत्र हेतुः-नो ध्याने मङ्गलाय दर्शितम्। किमतः? त उपासकानामिति। वयं ब्रह्मसाक्षात्कारार्थं ध्यानं कृतवन्तः, यतस्ते उपासकाः। न हि परब्रह्मोपासकाः परब्रह्मव्यतिरेकेणाऽन्यद्ब्रूयायन्ति, न वा तादृशानां कल्पनार्थं भगवानन्यत्प्रदर्शयति, न हि तादृशानामन्येन पुरुषार्थो भवति, तस्मात्कारणात् युक्तयाऽपीदं ब्रह्मैव। एवं तस्य ब्रह्मत्वं विनिश्चित्य तन्नमस्करोति-तस्मै नम इति। तद्रूपं भगवानेवेति भगवत इत्युक्तम्। नमनमात्रमुदासीनेनाऽपि क्रियत इति स्वस्य मुख्यसेवकत्वख्यापनाय तुभ्यमनुविधेमेत्याह। त्वत्प्राप्त्यर्थमनुविधानं कुर्म इत्यर्थः। नमोऽनु विधेमेतिपक्षे छान्दसत्वादुपपदविभक्तिरेव बलीयसी, नमस्कुर्मो नृसिंहायेतिवत्। नन्वेवं सति वादिनः कथमत्र सन्देहं कुर्वन्ति, कथं वा न भजन्ते? इत्यत आह-योऽनादृत इति। येषां नरकपातोऽवश्यम्भावी दैत्यानाम्, तैरयं नाऽऽदृतः। नन्वनादरणमात्रेण कथं नरकपातः? निषिद्धाचरणाभावादित्यत आह-असत्प्रसङ्गैरिति। असद्भिः सह प्रकृष्टाः सङ्गास्तैः। न हि स्वभावत एव

कश्चिद्भगवन्तं न मन्यते, आत्मत्वादानन्दमूर्तित्वाच्च, किन्तु असतां सङ्गेन बुद्धिरन्यथा जाता, अतस्तत्संसर्गिदोषात् सोऽपि पञ्चमो महापातकी। सचेद्भगवन्तं मन्येत, पूर्वपुण्यवशात्, अन्यथा वा, तदा नरको न भवेत्। अतो नरकस्याऽवश्यम्भावात् तादृशैर्भगवान्नाऽऽदृतः॥४॥

एवं प्रमाणतर्काभ्यामिदमेव ब्रह्मस्वरूपमित्यवधृत्य, एतत्साक्षात्कार एव ब्रह्मसाक्षात्कार इति, 'भक्त्या मामभिजानाति' इति वाक्यात्, तत्साक्षात्कारार्थं भक्तिमाह। साधनमुखतयाऽपि ब्रह्मत्वं साधयति—

SRI SUBODHINI: "Oh Lord! Your "divine form" is the most auspicious (Manglaroopa) and sacred in all the three worlds! We are blessed with the "Darsan" of this "form"! When we did "meditation", for the sake of our auspicious welfare, Oh Lord! You were gracious to bless us, with the "Darsan" of this "form"! The "Darsan", of this most auspicious divine form, is blessed by You only, on those, who serve and worship You! (Te Upaasakaanaam). I began to do meditation, being your servant, for the sake of attaining your "actual Darsan" (Saakshaatkaar) — as the devotees of "Para Brahman" do not worship anyone else — Due to this, Oh Lord! You do not give "Darsan", of any other "form", than this "form" of Para Brahman, for these one-pointed and sincere devotees! — especially when, such one-pointed devotees do not get fulfillment of their aspirations and goals, except through You, who is the highest "Para Brahman"!"

Thus, in this way, through "logic" also, it is proved, that the divine form of our Lord is indeed, the highest "Para Brahman".

After concluding, that this "form" is "Para Brahman", Lord Brahma, with a view to do "prostrations", says, "I am prostrating to Him" (Tasmai Namaha). The purport of Lord Brahma's feelings is that, "I am prostrating to the divine form of Para Brahman, through

which, I have been blessed with the divine “Darsan”, for conferring auspicious welfare on me!” What is the purpose of these “prostrations”, when even a “lazy” person can do this? Answering this, Lord Brahma said, “I am not lazy at all! I am your obedient servant! Hence, with a view to attain You, I am always following your orders!”

Now, Lord Brahma says, as to why, many others do not serve and worship our Lord at all! (YO ANAADRITAH). These demoniac “Jeevas”, are certainly going to attain “hell”, as they do not respect and worship You! Moreover, these demoniac “Jeevas” not only not respect and worship You, but, they keep “evil” company, through which, their “intellect” gets the “opposite” (immoral) feelings to our Lord! (Asatprasanghaihi).

In fact, by their very nature, there are many “Jeevas”, who do not respect and worship our Lord, and this is caused by their keeping evil company, through which, their “intellect” gets prejudiced! And they become “sinners”! — though, our Lord is the “Aatma” of all of these persons, and is of the “form of bliss”, situated in their hearts only!. But, if these persons, due to the “Punyam” of their past deeds, and through the company of noble saints, begin to respect and worship our Lord, then, they will not fall into “hell”. But this is not the case at all!

The actual “Darsan” of this “form” of our Lord is the “Darsan” of “Para Brahman”! Our Lord has declared in the Gita, that “I can be realized and known only through Bhakthi” (Bhakthyaamamahijaaanati). Through this verse, it is said, that our Lord’s “actual Darsan” can be attained only through “Bhakthi”! Moreover, through the factor of “Saadhana” (spiritual way and effort) also, it is proved, that this “divine form” of our Lord, is indeed the “form of Para Brahman” only!

ये तु त्वदीयचरणाम्बुजकोशगन्धं जिघ्रन्ति-
कर्णविवरैः श्रुतिवातनीतम्।

भक्त्या गृहीतचरणः परया च तेषां-

नाऽपैषि नाथ ! हृदयाम्बुरुहात्स्वपुंसाम्॥५॥

VERSE 5 Meaning: "Oh, my Lord! Your devotees, always absorb and accept the sweet fragrance of your lotus like feet, brought to their ears, through the wind of the Vedas! You, Oh Lord! are so very kind and gracious, that, You never leave the lotus like hearts of these devotees! This is due to the fact, that these devotees have bound your holy feet, with their hearts, through the silken threads of their highest Bhakthi to you!" (Paraa Bhakthi).

श्रीसुबोधिनी : ये त्विति। तुशब्देन चरणोपासनारहितान् पुरुषार्थविमुखान् व्यावर्तयति। ये त्वदीयचरणाम्बुजकोशगन्धं कर्णविवरैर्जिघ्रन्ति तेषां हृदयात् त्वं नाऽपैषीति संबन्धः। तत्र हेतुः-भक्त्या गृहीतचरण इति। त्वदीयानां चरणेषु भगवत इव रेणवो न सन्ति, किन्तु स्वभक्तरक्षकत्वात् कोशत्वम्, तद्धर्मो गन्धश्च वर्तते। त्वदीयमेव वा चरणाम्बुजम्। भगवदीयत्वसम्पादकशरीरहेतुभूतानि संस्कृतानि भूतानि चेते प्राप्नुयुस्तदाऽस्मिन् जन्मनि त्वदीया एव भवेयुः। अथेदानीं तादृशशरीराभावेऽपि शरीरान्तरेऽपि श्रुत्यादिपर्यालोचनया माहात्म्ये ज्ञाते भक्तिर्भवति। तत्रेन्द्रियाणां भगवदीयविषयग्रहणार्थमन्यथात्वं जायते। गन्धो हि चित्तक्षोभकः, अन्तःप्रवेशसमर्थत्वात् ; शब्दस्तु न तथा। ततः श्रवणेऽपि गन्धानुभवत्वमुच्यते, अन्तः प्रविश्य क्षोभार्थम्। भगवदीयानां पदार्थानां सर्वधर्मवत्त्वम्, श्रुतीनां च गन्धवाहकत्वम्, ईषत्स्पर्शात्। अत्र यशोवाची गन्धशब्दः, पुण्यस्य कर्मणो गन्ध इव। भगवन्माहात्म्यश्रोतृणां श्रवणं देवतारूपमिति गन्धोऽप्यस्ति। एवं माहात्म्यप्रतिपादनार्थमेवं कथा। कर्णविवरैरिति तूष्णीम्भूतानां गुणानां प्रवेशः। घ्राणेनैव भक्तिः प्रेमलक्षणा, चकारात्साधनरूपा च। तदा ते स्वपुमांसो भवन्ति। तदा हृदयाद्भगवान्नापगच्छति, तदा नियतः साक्षात्कारः प्रवेशश्च भवतीत्यर्थः। इदं ब्रह्मण एव कार्यं नाऽन्यस्येति कार्यद्वारापि ब्रह्मत्वं समर्थितम्॥५॥

धर्मान्तरेणापि समर्थयते-

SRI SUBODHINI: The syllable “Tu” (but) indicates to those, who do not worship our Lord’s holy feet, and who are “far away” (Vimukhaas) from our Lord!

True devotees of our Lord, however, who worship and serve Him, at all times, always are enabled to absorb the fragrance of the lotus bud of our Lord’s holy feet, wafted to them, through the wind, symbolized by the Vedas! “Oh Lord! You never leave from the hearts of these devotees! This is due to the fact, that these true devotees, have “caught hold” of your holy feet, with intense “Bhakthi”!”

These devotees, through the necessary purification, attained through their contemplation on the “Vedas” and other scriptures, realize the true glory of our Lord. This, in turn, originates in them “Bhakthi” to our Lord, which inspires them, to absorb and realize objects and Leelas, connected with our Lord! Their “sense organs” which were, up to now, “worldly” by nature, have become changed into “supernatural” (Aloukik). The “fragrance” of our Lord’s holy lotus feet, goes into them through the wind of the “Vedas”, heard through their ears, and purifies them! Sound has no capacity to go inside, whereas “fragrance” can! HENCE, LISTENING TO OUR LORD’S “LEELAS” AND “KEERTI” (FAME) IS CALLED HERE, AS THE EXPERIENCE OF ABSORBING THE “FRAGRANCE”! This “fragrance” enters into the heart of the devotee to purify him — as the “objects” connected with our Lord contain all the virtues and qualities of our Lord! The Vedas are able to carry only, a little of the “fragrance”, which is compared to the “fame” (Yash) of our Lord. Like a person’s “fame” spreads, due to his good deeds!

• Our Lord’s “fame”, due to His glory, is symbolized as a “celestial divine deity” (Devata) to His devotees! These devotees, having made their mind “peaceful”, listen to the Leelas and stories of our Lord, everyday, through their “ears”. These virtues and qualities (Gunas) enter

into their hearts, through the ears. This, in turn, makes them attain “Bhakthi”, with love for our Lord (Prema Lakshanaa Bhakthi). The syllable “Cha” (and) used here denotes, that they attain the benefit of their loving spiritual efforts also (Saadhana). When, this type of “Bhakthi” gets originated, they become our Lord’s true devotees and **OUR LORD NOW, NEVER LEAVES THEIR HEART!** They attain continuous “Darsan”, and experience the “divine presence” of our Lord, at all times! Only our Lord can do this, as no one else can do this! In this way, through this “action” of our Lord also, our Lord’s divine nature, as “Para Brahman” has been proved!

The Lord’s “form” as “Para Brahman” is being sustained by reference to our Lord’s other “qualities” (Gunas) – as per the following verse.

तावद्भयं द्रविणदेहसुहृन्निमित्तं शोकः स्पृहा-
परिभवो विपुलश्च लोभः।

तावन्ममेत्यसदवग्रह आर्तिमूलं यावन्न-
तेऽङ्घ्रिमभयं प्रवृणीत लोकः॥६॥

VERSE 6 Meaning: “Till the devotees opt and surrender to your lotus feet, which confer protection from fear, they will continue to experience fear, sorrow, desires, defeat (dishonor) and attachment to wealth, caused by the factors of wealth, body, friends etc.! The root cause of sorrow viz. the untruthful desire, caused by the thought, that “all this is mine” will not get ended or removed.”

श्रीसुबोधिनी : ‘अभयं वै जनक ! प्राप्तोऽसि’ इति श्रुतेर्ब्रह्मप्राप्त्यनन्तरमेवाऽभयमिति, भगवदीयत्वेनाऽभयत्वं निरूपयन्, ब्रह्मत्वं निरूपयति। यावत्ते अभयमङ्घ्रिं लोको न वृणीत, तावद्भयमिति संबन्धः। न विद्यते भयं यस्मादिति। उभयथाऽपि तस्मान्न भयमात्मत्वात्, ‘द्वितीयाद्वै भयं भवति’ इति श्रुतेः। अन्यदपि भयं निवर्तते, समर्थत्वात्। तत्सामर्थ्यमलौकिकमिति भयविशेषात्रिर्दिशति—द्रविणनिमित्तं मुख्यं भयम्, सर्वस्यैव तदाकाङ्क्षित्वात्; ततो देहनिमित्तम्, ‘देहो गमिष्यति’ इति; ततः

पुत्रादिनिमित्तम्। भार्यापुत्रौ देहत्वेन वा गृहीत्वा पश्चादन्ये सुहृदो गृहीताः। विद्यमाने भयम्, गते शोकः। देहैकदेशो वा देहत्वेन ग्राह्यः, अन्यथा शोको न स्यात्। पुत्रादिर्वा। गेह इति पाठे स्पष्टमेव। पुनः प्राप्तव्यमिति स्पृहा; ततो जनानुधावने तैरेव परिभवः; अथ दैवगत्या कथञ्चित् प्राप्तौ विपुलो लोभः। तावदिति सर्वत्र संबन्धः। किञ्च, अहं ममेति देहादवसदवग्रहो मिथ्याग्रहस्तावदेव। * इदमप्येकं ब्रह्मत्वसाधकम्, ब्रह्मात्मभाव एव तन्निवृत्तेः। असदवग्रहस्य लौकिकप्रतीत्या सुखहेतुत्वमाशङ्क्य तस्य दुःखहेतुत्वमाह—आर्तिमूलमिति। मूलमिति नियतलिङ्गम्। 'तद्विष्णोः परमं पदम्' इति श्रुतेर्भगवत्पदमेव ब्रह्म, अतो न ब्रह्मज्ञानेन व्यभिचारः। वृणीतेति, यथा कन्या वरं वृणीते, स्वेष्टपूरकत्वेऽपि स्वयमेव तदीया भवति, न तु स स्वकीयः। लोक इति विशिष्टाधिकारी॥६॥

नन्वेवं सति सर्वे कथं न भजन्त इत्याशङ्क्य, पूर्वं रूपविशेषेण असत्प्रसङ्गैरिति परिहृत्याऽपि, पुनः सामान्यतः परिहरति—

SRI SUBODHINI: "Oh King Janaka! You have certainly attained the state of fearlessness! ("ABHAYAM VAI JANAKA PRAAPTOSI!") — as per this saying of the Vedas, a devotee attains the state of "fearlessness", (Abhayam) only on realizing the highest Brahman. But, for the sincere devotees of our Lord (who belong to Him — Bhagawadeeya), this "fear" remains, only till they opt and choose to surrender to our Lord's lotus feet, which is the giver of the fearlessness! "It is said here, that this particular divine form of our Lord is, indeed, the highest Brahman — thus giving the "assurance of protection from fear", for the devotees, who belong to our Lord! "Oh Lord! You are also the "Aatma" of everyone! In these two ways, You confer "fearlessness" to those, who come to surrender to You — through your holy lotus like feet!"

The Vedas say that "fear comes only, when there is fear from the "second one" (the other) — DOWITEEYADVAI BHAYAM BHAVATI — By, taking refuge in the lotus like holy feet of our Lord, who is the "Aatma" of everyone, there is no cause for fear from the "other" — as it is our Lord only, who has become

“All” (i.e. everyone). In fact, every other kind of “fear”, also get mitigated, as the holy feet has “supernatural” (Aloukik) capacity!

A description of the removal of other “fears”, as a result of surrendering to our Lord’s lotus feet, is being done. Usually, the most deepest fear comes from “wealth and relatives” – as everyone desires to possess wealth, and the love (attachment) of relatives! The second type of “fear” is caused by the “body” – like the “fear” of the body getting affected through a ‘disease’! Likewise, there is “fear” caused by one’s children and wife etc. The word used here is “friend” (Suhroda) to indicate to these persons! THERE IS “FEAR” ONLY, WHEN THERE IS THE “BODY”. When the “body” gets destroyed, there is “sorrow” and not “fear”! The sorrow of the loss of the body, and the fear of the loss of body are both interrelated. Likewise, there is the fear of loss of one’s house and the sorrow thereof! The desire to attain all of these, always remains in the hearts of everyone, and for this sake, a person has to pray to “others” for attaining all these! If these “prayers”, are not accepted by the powerful persons, to whom the prayers are made, then there is the sense of “dishonor and defeat” (Paraabhavam). Even if the devotee attains, through his fate and fortune, houses and prosperity, even then, he gets attached to them and gets endless desires (Lobham) pertaining to them! The desire for wealth and other materials, also gets increased (Taavai). When these “desires” are there, then, the thoughts of “Me” and “Mine” – which are “illusory by nature” (MITHYA AAGRAHA) also remain! By realizing and developing the attitude of seeing “Brahman” (our Lord), in everything, these “sorrows” can be ended. The “illusory and untruthful” desire and attachment to the body, house etc. usually are regarded as the “instruments” for attaining “worldly” happiness. But, in reality, they are the causes for one’s sorrow. That is why, it is said here

that these are the “roots of sorrow” (Aarthi Moolam). As per the Vedic saying, that, “The highest status of our Lord Vishnu’s holy feet”, (TAD VISHNOHO PARAMAM PADAM), OUR LORD’S HOLY FEET IS THE HIGHEST “BRAHMAN”! Sri Purushothamji says in his “Prakash” commentary, that “in the “Katopanishad”, the Imperishable Brahman (Akshara Brahman) has been called as the “holy feet of our Lord Sri Vishnu”! Here, reference is made only to the “feet”. But, we should not regard that there is difference in the nature of these two divine forms, due to the difference in the “names”! Both are same!

The word “Vrineeta” (adopting, accepting, marrying) is used here, with the example of a girl choosing her husband or marrying him (Varanam)! Then, this “girl” becomes “belonging” to her husband! The husband fulfills all the “desires” of the girl, who has become his wife! But, he does not belong to the “wife”. In the same way, our Lord also treats His devotees! The word “Loka” (world) indicates, that this sort of “refuge and surrender” to our Lord’s holy feet is done, only by those devotees, who are really “deserving” to do so!

If this is so, why is it, that everyone does not serve and worship our Lord? Earlier, this question was answered by telling, that everyone does not serve and worship our Lord, due to their individual nature, and due to the influence of bad company, which they keep! Yet, in a “common” way, this question is answered, through the following verse.

दैवेन ते हतधियो भवतः प्रसङ्गात्सर्वाशुभो-

पवशमनाद्विमुखेन्द्रिया ये।

कुर्वन्ति कामसुखलेशलवाय दीना-

लोभाभिमतमनसोऽकुशलानि शश्वत्॥७॥

VERSE 7 Meaning: “There are many persons, whose “senses” have become “inimical” (turned away) from getting related to your Leelas and stories, which are capable of destroying all types of inauspiciousness! These unfortunate persons, inspired by deep attachment to wealth, and with a view to attain the petty happiness of the fulfillment of their desires, exhibit their lower nature and category, through their constant indulgence in inauspiciousness and fruitless actions! This is done by them, due to their past “actions” (of various previous lives), which has put their “intellect”, in utter forgetfulness!”

श्रीसुबोधिनी : दैवेनेति। ते दैवेन प्राचीनकर्मणैव हता धीर्येषाम्, भवतः प्रसङ्गाद्ये विमुखेन्द्रियाः। विषयस्य सर्वोत्तमत्वेऽपि, प्रमातुः सर्वेष्टदातृत्वेऽपि, ये न भजन्ते, तत्रेन्द्रियबुद्ध्योरेव ग्राहकप्रेरकयोर्दोषोऽवसीयते अग्रहणे। तत्र प्रेरिका बुद्धिदैवेन हता। दैवं तस्या एव बुद्धेराधिदैविकं भगवदिच्छारूपमिति केचित्। प्रवाहनियामकस्य कर्मण एव तथात्वमिति ब्रह्मवादे। अधिकृतः कालः स्वाधिकारे पतितं तं जीवं भगवत्प्रसङ्गेनाऽन्यथा मा भवत्विति तद्बुद्धिं नाशयति। काल एवेत्यपरे। पक्षत्रयेऽपि तेषां स्वतो दोषाभावः। पूर्वं तु तेषां दोष उक्तः। इमं हेतुत्वेन निर्दिश्याऽग्रे स्वदयामुपपाद्य, तेषु भगवत्कृपां प्रार्थयिष्यत्यर्थात्। प्रसङ्गो वार्ता। प्रासङ्गिकीं कथां सर्वेऽपि बह्वीं शृण्वन्ति। ततोऽपि विमुखाः। अन्यकथायां भगवत्कथा प्रसङ्गाच्चेत्समायाति, ततो गच्छन्ति; निद्राणा वा, अन्यचित्ता वा भवन्तीत्यर्थः। तेषां बुद्धेर्देवहतत्वोपपादनार्थं भगवत्प्रसङ्गस्य गुणानाह—सर्वाशुभोपशमनादिति। ते खलु अन्यप्रसङ्गाद्बह्वेव पापं कृतवन्तः, प्रसङ्गात्तत्सर्वं गच्छेत्; प्रारब्धकर्मणोऽप्यशुभं जायमानमुपशाम्यति, अविद्या चाऽऽत्मनि विद्यमाना महाप्रावार्द्रकाष्ठमिव आत्मन्येव शान्ता भवति। इन्द्रियपदात्तेषां निर्दुष्टत्व इन्द्रियाणामपि संमुखीभावो न स्वाभाविकः। तस्मादेते प्रवाहपतिताः कामलोभव्याप्ता इत्याह—कुर्वन्तीति। कामितस्य सुखस्य लेशस्य लवार्थं दीनाः सन्तोऽकुशलानि कुर्वन्ति। पञ्चेन्द्रियाणामुपभोग्यं कामसुखं पूर्णम्, तस्य लेशं एकेन्द्रियसुखम्, तस्य लवोऽत्यल्पो भागः क्षणमात्रभोग्यः। यथा

कामिनीप्रसादार्थं भूयानेवाऽनर्थः क्रियते। ननु सुखार्थं तथाकरणं युक्तमित्याशङ्क्याऽऽह—दीना इति। दैन्यं भोक्तृविशेषणम्। अतो दैन्ये विद्यमाने भोगे स्वातन्त्र्याभावात्, तस्मिन्नपि क्षणे दुःखं सिद्धमिति न भोगः सिद्धति। ननु तथाप्याभिमानिको भोगः सिद्ध्येत्। तत्राऽऽह—लोभाभिभूतमनस इति। लोभेन मनसोऽभिभवात् वृथैव द्रव्यं व्ययितमिति पश्चात्तापान्नाऽऽभिमानिकसिद्धिः। अकुशलपदेन, न विद्यते कुशलं यस्मादिति योगेन, विद्यमानमपि कुशलं गच्छतीति सूचितम्॥७॥

तादृशेष कृपां प्रार्थयितुं स्वस्य दयामाह—

SRI SUBODHINI: Many persons are “averse” to listen to the Leelas and stories of our Lord (Vimukha). Their “senses” cannot tolerate to hear them! Their “intellects” have been destroyed, through the results of their “bad and sinful actions”, of their past lives! Despite our Lord’s “Leelas” being the “best” of all subjects, and also as the “conferrer” of all the desired benefits to those who contemplate on our Lord’s “Leelas”, in every way, and in spite of our Lord being the “Aatma” of their own self — even then, these persons do not serve and worship our Lord! The cause for this is the “blemish”, which their “senses and intellects” have! — as the “senses” act only, as inspired by the intellects! Due to this, their “intellects and senses”, prevent them from serving and worshipping our Lord!

It is said here, that their “intellect” has been destroyed by their fate or fortune (“Daiva”). Though, many persons say, that it is our Lord only, who is the ‘inspirer’ of their “bad or good” intellects (i.e. their “intellects” function only, as per the “desire” of our Lord), we should not accept this “view”. Our Vedas very clearly say, that (as per the “Brahmavaada”) the “Jeevas”, during their sojourn, in this “flow” of lives and deaths

are governed by the results of their “actions” only. The “Jeeva is bound to become, as “belonging” to our Lord only, if it attains the association of the noble and loving saints and devotees of our Lord (i.e. it will become a “Bhaktha” of our Lord). The factor of “time” (Kaala) sees to it, that this “Jeeva” does not become a “devotee”. It destroys it’s “intellect”. Some others say, that only “time” does this, due to the “fate and fortune” (Daiva) of the “Jeeva”, conditioned by the results of its past actions!

In the above three ways, the “intellect” of the “Jeeva” gets destroyed. But, the “Jeeva” can get rid of it’s “blemish”, due to the grace and compassion of our Lord. It is said here, that the “Jeevas”, pray to our Lord, for His compassion. The word “Prasangha” means the “Leelas and stories” of our Lord Sri Hari” (Harikatha). Everyone listens to our Lord Sri Hari’s “Leelas”. But those persons, whose ‘intellects’ have been destroyed, through “fate and fortune”, do not properly listen to our Lord’s “Leelas”. They turn away their intellects, from absorbing the beauty and the lessons of these “Leelas”! In this way, these persons get deprived of the wholesome effects of these “Leelas”! Instead, these persons, listen, with very deep interest and love, all types of “worldly” stories, and enjoy them too! By chance, in the midst of these “worldly” stories, if there is some mentioning of the “Leelas” of our Lord, then, these persons, out of disgust, leave that place, instantly! Otherwise, they go into deep sleep, no sooner, the “Leelas” of our Lord are told! Alternately, they concentrate, in their mind, the various affairs of the world, so that they need not listen to the Leelas of our Lord at all! We have to conclude, that their fate and fortune, as conditioned by their “Karmas” (past actions)

have destroyed their "intellects". How else, can we explain their "non-interest", in listening to the "Leelas" of our Lord Sri Hari, which mitigate and remove all types of "inauspiciousness", and confers "limitless bliss" (Aparimita Aanandam)? Here, a description of the various kinds of "inauspiciousness", which are destroyed by our Lord Sri Hari's "Leelas", is done. (1) All the "sins" of the "Jeevas", committed through attachment to the various "worldly" actions are destroyed by this holy Sri Hari Katha! i.e. listening thereof, with faith and Bhakthi. (2) The "bad inauspiciousness" results and effects, which are about to "happen", as a result of the actions done in the previous lives, are also prevented from happening! (3) The "ignorance", (Avidhya) which is imbedded in the inner mind of this "Jeeva" gets destroyed, like the fate of a "wet twig of wood" getting fully burnt up, while lying in a big fire, by being "dried up" and destroyed! In the same way, this "ignorance" also gets burnt into "ashes", and is lost forever!

The "senses" are usually affected by "blemish", and by "themselves", do not get attracted to the service and worship of our Lord! Due to this, these persons get affected, through the evil propensities of "desire and attachment to wealth" (Kaama and Lobha). Hence, they indulge in opposite and wicked actions, so that, they act in a "low" category/way — full of attachment and unfulfilled desires! (Prakash: "Like Ajaamila had done".) Our Sri Mahaprabhuji says here, that the "happiness", which is enjoyed by all the 5 senses, at the same time, is always blissful. But, the pleasure enjoyed by one "sense" is always limited, petty and momentary! A lustful person "degrades" himself before a woman, and any "pleasure" secured in this "degraded" way, is without "freedom" for

the enjoyer! During the course of this “enjoyment” also, he feels, that there is more sorrow than happiness! In this way, this type of “happiness” is not enjoyed, in comfort or in peace! All these types of “enjoyment”, done through “ego”, lead only to sorrow, as the mind is never satisfied by these ways! In fact this person, with full of desires, feels repentant too, for spending so much of his money, to get his desires satisfied! He feels that this “money” has been wasted! In this way, due to such feelings, caused by attachment to wealth, even the little “pleasure”, accorded by the senses gets lost!

“Oh Lord! Please bless these types of “Jeevas”. With a view to pray for this, Lord Brahma shows, through the next verse, his own heart of compassion.

क्षुत्तृदन्निधातुभिरिमा मुहुरर्द्यमानाः-

शीतोश्णवातवर्षैरितरेतराच्च।

कामाग्निनाऽच्युत ! रुषा च सुर्दुर्भरिण-

संपश्यतो मन उरुक्रम ! सीदते मे ॥८॥

VERSE 8 Meaning: “My mind, Oh Lord of remarkable prowess and glory! becomes full of sorrow and unhappiness, on seeing the “Jeevas”, affected through hunger, attachments to desires of all types, the scourges caused by the triad of wind, bile and phlegm! These “Jeevas” attain great sorrow also, due to their mutual enmity and get affected (caught up) through the intolerable fire of desires and anger, again and again! My mind becomes full of sorrow, on seeing such suffering “Jeevas”!”

श्रीसुबोधिनी : क्षुत्तृडिति। इमाः प्रजा अस्वतन्त्रा मत्सृज्यत्वेनोपस्थिताः, तासां स्वरूपं सम्यक् पश्यतः, हे उरुक्रम मे मनः सीदते। परदुःखं दृष्ट्वा दुःखितं भवतीत्यर्थः। संबोधनेन तन्निवारणसामर्थ्यं सूचितम्। इयमेव प्रार्थना।

द्वादशविधः पुरुषो द्वादशधा रोगैर्व्याप्तः, न केनाऽप्यंशेन सुखी भवति। तान् द्वादशदोषाननिवार्यानाह—क्षुधादिपदैः। क्षुतृषोरसहृत्वं स्वानुभवसिद्धम्। त्रिधातवो वातपित्तश्लेष्माणः, तेऽपि तथा। मुहुरर्द्यमाना इति बहुधाकृतप्रतीकारा अपि। शीतादयोऽपि चत्वारस्तथा। अन्योन्यतोऽपि क्लेशः। इतरेतरादिशब्दा निपाताः, अतो नैकशेषः, नाऽपि सर्वनामता। चकारात्तत्संबन्धिशस्त्रादिभिरपि। कामस्याऽनलत्वेनाऽग्नित्वम्। अग्निना स्वरूपनाश एव भविष्यतीत्याशङ्क्य अच्युतेति संबोधनं स्वरूपरक्षार्थम्। अच्युतो रोष इति केचित्। न कदाचिदपि च्युतो भवति यो रोषः। चकाराल्लोभादिभिः। सुदुर्भरिणेति क्षणमात्रमपि तत्सहनमशक्यम्, सर्वदा प्रकीकारश्चाऽशक्यः; अतो दुःखित्वम्। सीदत इति अर्थस्याऽलौकिकत्वादात्मनेपदं छान्दसम्॥८॥

तर्हि ज्ञानोपदेशेन ताः प्रजाः कथं न कृतार्थाः क्रियन्ते? तत्राऽऽह—

SRI SUBODHINI: “The “Jeevas”, which have got originated form Me are not free! I am aware of their divine nature. I will tell you about the same. Please listen to this, with full attention. Oh Lord! You are “URUKRAMA” viz. that YOU ONLY HAVE THE CAPACITY TO REMOVE THE SORROW OF EVERY-ONE! My mind is now trembling, on seeing the sorrow of all these “Jeevas”! I have also become unhappy on seeing their sorrow! Hence, I am praying to You, Oh Lord! for the removal of their sorrow. This “Jeeva” is of 12 types, and it is also affected by 12 types of diseases! This ‘Jeeva’ is not really happy in any way! These 12 diseases can never be avoided.” Lord Brahma is now telling about these “diseases” viz. hunger and desires are intolerable and this is the experience of all the “Jeevas”. The other three scourges are caused by wind (Vaata), bile (Pitha) and phlegm (Kapham). They do not disappear, even through several types of remedial measures! The four “ills” caused by cold etc. are also unavoidable and they create sorrow and difficulties, through intermingling with

each other! In fact, “desires” can never be fully satisfied or fulfilled! This “desire” is like a huge “fire” (Agni) which is always “burning”!

Through the addressal of our Lord as “Achyuta”, what is indicated is, that the “body” gets burnt up into ashes! Many commentators have explained the meaning of the word “Achyuta” as “anger” (Krodha) i.e. the decline or destruction of “anger” never takes place! The syllable “Cha” denotes, that the “Jeeva” is affected by inordinate “desires and attachment to wealth” (Lobham) also! In this way, these 12 types of sorrow cannot be tolerated, even for a second! The way to get rid of them is also veritably impossible! Hence, there is great sorrow for the “Jeeva”. The word “Seedata” denotes to the “Aatma” — meaning the supernatural status!

If this is the actual “situation”, why are the “Jeevas” not given the instructions on “Jnana”, so that they can get saved and redeemed?

This question is answered, through the following verse.

यावत्पृथक्त्वमिदमात्मन इन्द्रियार्थमायाबलं-
 भगवतो जन ईश ! पश्येत्।
 तावन्न संसृतिरसौ प्रतिसंक्रमेत व्यर्थोऽपि-
 दुःखनिवहं वहती क्रियार्था॥९॥

VERSE 9 Meaning: “Oh Lord of the Universe! So long as the humans regard and see themselves, through the power of the senses and their objects, caused by your Maya power, as separate from You (i.e. they see their own self, as separate from the Lord), till then, they do not attain the release, from this wheel of “Samsaara” (of

births and deaths). Though, this is an “illusion”, as this “life” is the place for the enjoyment (or suffering) due to the results of one’s own “actions” (of the past lives), this “wrong vision” (i.e. seeing itself as separate from our Lord), constantly makes the person, pass through various types of sorrow!”

श्रीसुबोधिनी : यावदिति। यावदात्मनः पृथक्त्वं पश्येत्, तावदुपदिष्टेऽपि ज्ञाने संसृतिर्न प्रतिसंक्रमेत। यावादित्यवधिरुक्तः। मध्ये दुःखनिवृत्त्यर्थं प्रार्थना। आत्मनः पृथक्त्वं निरूपयति—इदमिति। यावदिदमिति मन्यते यत्किञ्चित्, तावत् पृथक्त्वम्। अस्याऽवधिर्भगवत्सायुज्यमेव। ब्रह्मभावोऽपि स एव। अन्यस्तु पक्षो देहग्रहणाग्रहणाभ्यां सर्वथाऽनुपपन्नः। इदम् आत्मभेदकत्वं निरूपयति—इन्द्रियार्थमायाबलमिति। भगवत इन्द्रियार्थरूपाया मायाया बलं यत्र। अन्तरोत्पन्नाः पदार्था मायिका एव, इन्द्रियाणामेवाऽर्थे निष्पादिताः। भगवत इवेन्द्रियाणि यदा लोकहितार्थं प्रवृत्तान्यहङ्कारेण, तदा भगवदाज्ञया भगवन्मायया स्वरूपभूताः पदार्था निष्पादिताः, अतो विशेषणमपि भगवदीयमिति सविशेषणे भगवत्संबन्ध उक्तः। सा ह्यधिष्ठानज्ञाने निवर्तते, परं तद्यथा न भवति, तथा बुद्धिशास्त्रादिव्यामोहेन महदेव बलं करोति। तस्या बलस्येदमेव निदर्शनम्—यदीदं प्रतीयते, तदाऽस्ति बलमिति। भगवदीयत्वात् भगवत्कृपयैव निवर्तत इति ज्ञापितम्। दर्शने हेतुः—जन इति। यदा जायते—शरीरं गृह्णाति—तदेदं पश्यतीति नियम एव। ननु किमिति जायते? तत्राऽऽह—ईशेति। यदा भगवत ईशोऽहमितीच्छा, तदा ईशितव्यस्याऽपेक्षणात् जननमित्यर्थः। संसृतिः संसरणम्, बहुधा देहत्यागग्रहणे। असाविति परिदृश्यमाना। प्रतिसंक्रमो विपरीतप्रवाहः। स भगवत्सायुज्यं प्रापयिष्यति, ‘अत्रे प्रलीयते मर्त्यः’ इत्यादिना। स तावन्न भवति। ननु संसृतेः किं मूलम्, किं वा प्रयोजनम्, कथं वा न प्रतिसंक्रमते? तत्राऽऽह—संसृतेः कर्म मूलम्। तदाह—क्रियार्थेति। प्रयोजनं तु नाऽस्त्येव। तदाह—व्यर्थापीति। विः कालः, स वा अर्थः। कालार्था संसृतिर्मध्ये दुःखनिवहं वहती दुःखप्रवाहसिद्धर्थमेव स्थिता, कुतोऽपि न निवर्तते। अतो बीजप्रयोजनावान्तरप्रयोजनानां विद्यमानत्वात् कदापि न निवर्तत इत्यर्थः॥१९॥

ननु ब्रह्मात्मभावेऽधिकारिणो गुरुकृपया, वाक्यसहकृतमनसा भाते, कथमिदं

न निर्वर्तते? सर्वत्रैवाऽहंबुद्धेर्गतत्वात्, 'आत्मैवेदं सर्वम् ब्रह्मैवेदं सर्वम्' इति।
तत्राऽऽह—

SRI SUBODHINI: So long as the “Jeeva”, sees the “Aatma” (our Lord) as separate and different from itself, till then, even on being imparted with the instructions on “Jnana”, the attachment to the “Samsaara” of this “Jeeva” does not get destroyed. Till the “Samsaara” is destroyed, there is the experiencing of sorrow. A prayer is done, in the middle, for the removal of this sorrow. So long as the “Jeeva” feels the existence of the “other”, till then the vision of “duality”, exists in it! Once, this “duality” is ended, then, this “state” is considered as “union” (Saayujyam) with our Lord or the realization of “Brahman”! This vision of division (Bheda) is caused by the power of our Lord’s “Maya” i.e. through the senses and their objects! When the “senses” along with the “ego” began to function for the welfare of this Universe, through the “orders” of our Lord, (from His “Maya” power) various objects and materials got originated. Hence, all these “creations” are “belonging” to our Lord only, as they are related to our Lord. (Bhagawadeeya and Bhagavat Sambhandha). This ‘Maya power’, gets withdrawn only, when the “Jeeva” gets the total “Jnana”. But, this Maya power ensures, that the intellect of the “Jeeva” does not get this “Jnana”, through it’s terrible hold on the “Jeeva”! This Maya is so very powerful, to show our Lord, as different from the “Jeeva”; till this “separation and difference” is experienced, we should presume, that the power of Maya, is predominant!

The reason for this type of “vision” is the “body”, as anyone, can “see” this world, only through the eyes of the body! How did the ‘Jeeva’ get originated in this

way? And for what purpose? It is said, that OUR LORD GOT THE INSPIRED FEELINGS THAT, "I AM "ISHWARA" – THE LORD OF THIS UNIVERSE! THEN, THIS LORDSHIP IN HIM, DESIRED TO GET "FULFILLED", THROUGH HAVING VARIOUS OBJECTS FOR THE SAKE OF HIS RULERSHIP! IN THIS WAY, OUR LORD MADE THIS ENTIRE UNIVERSE FOR HIS RULERSHIP! HE CREATED THIS "SEE-ABLE" UNIVERSE AS A "DRAMA", WHERE "BOD-IES" WILL BE "TAKEN AND GIVEN UP" AGAIN AND AGAIN! WHEN THIS "FLOW" BEGINS TO TAKE THE "OPPOSITE" DIRECTION, THEN THE LORD ENABLES THIS UNIVERSE TO MERGE WITHIN HIMSELF! Like, it has been said, in the Vedas that, "human being gets merged back in food only"! In this way, the "Samsaara" will continue, so long as one sees the "difference", and separation of everything else, from oneself!

Then, what is the "root" of this "Samsaara"? Why does it not stop at all? Answering these questions, it is said, that, "The root of this "Samsaara" is 'Karma' (actions) – SAMSRUTEHE KARMA MOOLAM – There is no "purpose", as such for this "Samsaara". But, as this "Samsaara" is the product or meaning of the factor of "time" (Kaala), it has the ability to give "sorrow"! It is there only, with a view to give "sorrow", and it is very difficult indeed, to cross over this! In other words, without the "union with our Lord" ,(Bhagavat Saayujyam), it is very difficult to cross this "flow of Samsaara"!

A deserving devotee, with the grace of his Guru, realizing the value and meaning of the words of instructions of the Guru, realizes that his own self viz. the "Jeeva" is only another "form" of Brahman! With this

realization, the “Samsaara” for this devotee gets “lost”, as he loses his attitude of “Me and Mine” for all objects and at all places! He understands that, “ALL THIS IS “AATMA” ONLY”! ALL THIS IS “BRAHMAN” ONLY! This is being dealt with in the following verse.

अह्यापृतार्तकरणा निशि निःशयाना-

नानामनोरथधिया क्षणभग्ननिद्राः।

दैवाहतार्थरचना ऋषयोऽपि देव !-

युष्मत्प्रसादविमुखा इह संसरन्ति॥१०॥

VERSE 10 Meaning: “If a sage, who had devotedly contemplated, on the attitude of Brahman, and had put efforts to realize Brahman, in his last birth, becomes in this present birth, devoid of devotion to our Lord, and turns away his mind from serving and worshipping our Lord, then, this sage also will have to “roam” (get lost) in this “Samsaara” of births and deaths only! How does he roam and get lost? It is said, that during the day time, this sage, spends his time, and uses his senses in “worldly” affairs and tasks! Due to this, he becomes affected by intense sorrow! During the night, he does not enjoy good sleep too! — as he has nurtured great many desires in his mind, up to now! Due to the force of his unfulfilled desires, he wakes up quite often, losing his sleep! Due to bad fate and fortune, all his efforts to earn wealth and prosperity also become fruitless (wasted)!”

श्रीसुबोधिनी : अह्यापृतार्तकरणा इति। ये पूर्वजन्ममि ऋषयो ब्रह्मात्मभावचिन्तनपराः—तथाचिन्तनेनैव प्राप्तदेहावसानाः—तेऽपि युष्मत्प्रसादविमुखा इहैव संसरन्ति। संसारेऽपि तेषां विशेषः—अह्नि दिवसे आपृतानि व्यापृतानि, अत एवाऽऽर्तानि करणानीन्द्रियाणि येषाम्। निशि रात्रौ च नितरां शयाना महामोहग्रस्ता भवन्ति। एवं व्यर्थकालाः। निद्रया

जनितमानुषङ्गिकं सुखमपि नास्तीत्याह—क्षणभग्ननिद्रा इति। क्षणमात्रेणैव भग्ना निद्रा येषाम्। भङ्गे हेतुः—नानामनोरथधियेति। नाना मनोरथविषयिणी या बुद्धिः मनोरथानुसारेण स्वप्नं पश्यति, तस्मिन् स्वप्ने भयादिदर्शनादिष्टवियोगाद्वा स्वाप्निकस्याऽस्थिरत्वात् व्याकुलस्य निद्राभङ्गः स्पष्टः। दैवेनैव आहता अर्थरचना येषाम्, तेषां क्रियाऽपि व्यर्थेति सूचितम्। यदि ते भोगार्थं गृहादिकमपि कुर्वन्ति, तदपि कालेन व्यर्थं नश्यतीत्यर्थः। ऋषयो मन्त्रद्रष्टारः। भगवांस्तादृशेभ्यः प्रसन्नो भूत्वा, सत्यादिलोकेष्विह वा, किञ्चित्प्रसादं प्रयच्छति, स्वोक्तनिवृत्तिमार्गकरणात्। तदा नेदमस्माकमपेक्षितमिति यदि ततो विमुखाः, तदेह संसरन्ति। ते हि बाला वाक्यार्थमेव विचारयन्ति, न तस्योपपत्त्यादिकम्, कथमस्य जीवस्य ब्रह्मभावो भवतीति। वाक्यानां तात्पर्याज्ञानात्। अत्र ब्रह्माण्डे तेषामानन्दांशः प्रकटो न भवत्येव, सर्वार्थे मायाजवनिकायाः प्रसारितत्वात्। तथा भगवत्सायुज्यमपि; भगवत्प्राकट्याभावात्, ज्ञानमार्गस्य भगवतो वश्यत्वापादकत्वाभावात्। याऽपि सद्योमुक्तिरुक्ता, 'इहैव समवनीयन्ते प्राणाः' 'ब्रह्मैव सन् ब्रह्माऽप्येति'। तदपि स्वतन्त्रभक्त्या भगवत्सायुज्ये। अत एव वेदव्यासः सकलवेदार्थाभिज्ञो ज्ञानफलत्वेन सद्योमुक्तिं नोक्तवान्, किन्तु ब्रह्माविदोऽर्चिरादिमार्गेण ब्रह्मलोके स्थितिरेव फलत्वेनोक्ता, अपुनरावृत्तिश्च। तदेव फलं भगवद्भक्तम्। तदनङ्गीकारे मनसा योगेन वा संसृतिरेव भवति, अतो ब्रह्मभावनायामपि न संसारनिवृत्तिः॥१०॥

नन्वेवं सति भक्तानामपि संसारो न निवर्तेत, उत्तमानामपि विष्णुलोकप्राप्तिः, कृत्रिमवैकुण्ठगमनं वाभवेत्; मायाजवनिकायाः सिद्धत्वात्। योगेन ब्रह्माण्डभेदस्तु (?) फलप्रकारोऽयं निरूपितः, न तु तत्राधिकारी कश्चित्संभवति। ब्रह्मणा सह तु ब्रह्माण्डनाशः। तस्यान्मुख्यभक्तिमार्गेऽपि न शीघ्रं पुरुषार्थसाधक इत्याशङ्क्याऽऽह—

SRI SUBODHINI: This sage was, in his last birth, deeply interested in practicing the attitude of "Brahman"! Due to this "contemplation" on Brahman only, this sage has now taken his "last birth"! "Oh Lord! if this sage, even in this last birth, turns away his face from your grace (Kripa), then he has to perforce, roam aimlessly in this

flow of “Samsaara” only! Due to this “Samsaara”, several good and bad qualities develop in this sage e.g. during the day, through the “senses”, being engaged in “worldly” affairs, the sage will experience intense sorrow! During “sleep” in the night, the sage will go through “great illusion” (of unfulfilled desires). In this way, his life span will get wasted! This happens to all persons, who are not devoted to our Lord. They are not able to get the joy of good sleep also — as the “unfulfilled desires” make them lose their sleep, every second, due to “dreams”, caused by the intellect, nurturing hopes and wants! — “dreams” which cause “fear” or “agony” of separation” from the “loved” ones! The objects seen during the dream state, are temporary in nature, and the anxiety and worry, caused at the time of the dream state, ensures the breaking of “sleep”!

But, fate and fortune (caused by celestial deities, as a result of “actions”, (Karma) done in past lives) also add to his misery, by way of making his efforts “futile” to acquire wealth and prosperity. Even, if he constructs a “house”, for his joyful life, circumstances develop, in such a way, that he loses this “house” also!

Sages are known, as the “seers of holy chanting” (RISHAYO MANTHRA-DRASHTAARAH). Our Lord is always eager to bless these sages, and He makes them reside in the higher nobler regions of Sathya Loka or blesses them, here, in this world. Our Lord, being very compassionate, sees them, as being devoted to the path of renunciation and liberation. But, these sages (who are referred here) had followed the path of “liberation”, only in their “last lives”! Now, in the present “birth”, these sages do not accept the blessings given by our Lord, and they turn away their faces, from our Lord! Due to this,

they get lost in this world of "lives and deaths", (Samsaara) as they are not devoted to our Lord! These persons are compared to those, who are lacking in "true Jnana" — like small "boys"! They do not contemplate on "Brahman" anymore. Neither, they think about the way to attain the attitude (Bhaava) of Brahman! They lose an opportunity for the experiencing of the blissful part of our Lord, in this Universe. This is caused by the fact, that our Lord has put a "curtain" of His "Maya on all objects/materials. Due to this, they lose the opportunity to attain the "union with our Lord" (Bhagavat Saayujyam).

The path of "Jnana" has no capacity or powers to make it's votary, attain our Lord's "union"! Neither, this path can make our Lord manifest Himself, for the sake of giving Darsan! The Vedas speak of "immediate liberation", (Sadhyomukthi) and this happens only, when the "Jeeva" becomes deserving, through his Bhakthi and service to our Lord, to attain the "union with our Lord" (Saayujyam). That is why, Sri Veda Vyaasji, who is aware of the true inner meaning of all the Vedas, has not mentioned attainment of "immediate liberation" as a "result" (Phalam) of the path of "Jnana"! He has said, that the "knower of Brahman" will reside in the highest world of "Brahmaloka", and this "Jeeva" will not come back to the lower worlds, by taking another birth! We should remember here, that, even this "result" of residence in "Brahmaloka", is caused by our Lord's grace only! The purport of this is that, "WITHOUT THE GRACE OF OUR LORD, A "JEEVA" CAN NEVER GET RID OF THIS "SAMSAARA" FLOW OF BIRTHS AND DEATHS".

If this is so, even the devotees will not be able to destroy their "Samsaara", and even the "best" among

them, will have to attain only the world of Lord Vishnu or the artificial Sri Vaikuntam (not the eternal all-pervasive Sri Vaikuntam, which is the highest place of our Lord) — as the “curtain” of Maya is always present. Yogic path, at best, can cause the “crossing over” of this Universe. This capacity does not give the Yogi, any authority to merge in our Lord! This entire Universe also gets destroyed, when Lord Brahma ceases to exist! How can we say, that this path of Bhakthi confers the result quickly? This is answered through the following verse.

त्वं भावयोगपरिभावितहृत्सरोज आस्से-

श्रुतेक्षितपथो ननु नाथ ! पुंसाम्।

यद्यद्विया त उरुगाय ! विभावयन्ति-

तत्तद्वपुः प्रणयसे सदनुग्रहाय॥११॥

VERSE 11 Meaning: “Oh Lord! You reside in the lotus of the hearts of your devotees, who have attained the knowledge of your way (path), through their “ears” (by listening)! Oh gracious Lord! You are so loving to your loving devotees, that which ever “form” is desired by them, as per their individual intellect and desire, to have “Darsan”, You, with a view to confer your special blessings, give them the “Darsan” of that particular divine form only, as per their choice and desire!”

श्रीसुबोधिनी : त्वं भावयोगेति। भावः प्रेमलक्षणा भक्तिः, ‘रतिर्देवादिविषयिणी भावः’ इति समुदायार्थत्वात्। प्रीतिस्तु माहात्म्यज्ञानादेव। स एव योगो विहित उपायरूपो भवति। अन्यस्त्वनुपायः कामादिना जातः। तत्र प्रमेयबलमिति वक्ष्यते। प्रमाणबले त्वेषैव व्यवस्था; अतो भावयोगेन परिभावितं-परितः शोधितम्-भगवद्विषयकमाहात्म्यज्ञानपूर्वकस्नेहो यदि हृदये सहजो धर्मो भवति, तदा तद्भूदयं सरोजं भवति। प्रेमजले तदेवोद्भूतं भवदासनौपयिकं कमलं भवति। तस्य च निदर्शनम्, यदि वैषयिकाः केऽपि

न स्फुरन्ति। तदपि चेत्प्रेम्णा पूर्ववत्पुनर्भावितं भवति, तदा भगवांस्तत्र तिष्ठति। श्रुतेन गुणश्रवणेन, श्रवणसहितेन्द्रियेण वा, ईक्षितो मार्गो येन। यदैव श्रवणं रिक्तं भविष्यति, तदा भगवता निर्गमनार्थं मार्गो दृष्ट एव। नन्विति कोमलसंबोधनं निश्चयार्थम्। नाथेति युक्तिः। भगवांस्तेषां पतिः, स तु भार्यागृहे तिष्ठत्येव। परमेतावान् विशेषः, पुंसामयं पतिः। ननु तेषां ब्रह्मसायुज्ये आक्षिप्ते, हृदेय भगवत्स्थितिः कुत्रोपयुज्यते? तत्राऽऽह—यद्यद्विद्येति। हे उरुगाय, उरुभिर्गीयत इत्यनेकप्रकारेण निरूपितानन्तमूर्ते! ते तव यद्यद्रूपं भक्ता विभावयन्ति, तत्तद्वपुर्ब्रह्मरूपम्, वैकुण्ठरूपम्, अवताररूपं वा; तदेव प्रकटीकरोषि। तत्र हेतुः—सदनुग्रहायेति। संश्वासावनुग्रहश्च। ज्ञानिष्वनुग्रहमात्रम्, अत्र सन्ननुग्रहोऽबाधितोऽनुग्रहः तदाऽत्रैव भगवति सायुज्यादिकं सर्वमेवोपपद्यते भक्तेच्छानुसारेण॥११॥

एवं ज्ञानभक्तिमार्गौ निरूप्य साधननिरूपणे भक्तिसाधनापेक्षया ज्ञानमार्गसाधनं भगवत्तोषहेतुरुत्तममित्याह—

SRI SUBODHINI: The “love” (Prema) for our Lord is called as “Bhaava” (attitude of love). In other words, this “Bhaava” is loving “Bhakthi” to our Lord. This “love” (“Preeti” and “Prema”) arises, in the mind of a devotee, through the full realization of the glory (Mahaatmyam) of our Lord. This “love” for our Lord, enables the devotee to attain the total relationship with our Lord. Hence, this “love” for our Lord, is the most truthful way and path, through which, the devotee can meet and merge in our Lord! All other spiritual practices, such as Yoga etc. arising out of “desires” (attainment of “goals”) are not the “correct ways” to attain our Lord. it is our Lord, as the “beloved of His devotees” (Prameyabalam) which becomes the cause and instrument for the fulfillment of the devotees’ spiritual efforts (Saadhan). Thus, purified through the Yoga of love (Bhakthi), the devotee becomes fully aware of the true and

the highest glory of our Lord. This love for our Lord, becomes the natural quality of the heart of the devotee. In this way, the heart of the devotee, becomes like a beautiful "lotus" flower! In this heart, no desire can enter. There is no attachment to any objects or desire thereof! He never gets the thought of attaining anything else than our Lord! When, like before, in this state, the mind is purified, through intense "love" for our Lord, then OUR LORD MANIFESTS HIMSELF IN THE LOTUS OF HIS HEART! Through the listening of our Lord's "Leelas" and qualities, this devotee has clearly seen the true and correct "way and path" to attain our Lord. The "ears" become "empty" of all worldly affairs, on constant listening to our Lord's virtues and Leelas! Our Lord also gives now, His "Darsan" to the devotee! The word "Nanu" (yes, indeed) has been used here to show the "tenderness" of our Lord's loving response. The addressal "Oh Lord!" (He Naatha) indicates the truth, THAT, FOR HIS "BHAKTHAS, OUR LORD IS THEIR TRUE HUSBAND. HENCE, THE LORD ALWAYS RESIDES IN THE HOUSE OF HIS "WIFE" (THE "BHAKTHA"). In this way, our Lord assumes His true role, of being the "master" (Purusha) of all the "Jeevas"!

How does our Lord stay in the heart of the devotee, after the attainment of "union" with our Lord? (Saayujyam). Answering this, it is said (in the latter part of this verse) that, "Oh Lord! your praise is sung again and again!" (Urugaaya). Many noble devotees and saints have sung your glory in many ways! Oh Lord! the devotees desire to get your "Darsan" in the "form", which they adore and worship. You, in turn, Oh Lord! manifest before them, the particular "form", which they are eager to see or the "form", which You have at Sri Vaikuntam! You

have always, in your heart, a great desire to bless your devotees, in a very special way! The devotees, in turn, attain, as per their desire "union" with our Lord, or have the "Darsan" of the "form" of our Lord, which they desire to attain! In this way, our Lord responds to the devotee, by fulfilling his particular desire!

In this way, after explaining the paths of "Jnana" and "Bhakthi", now, explaining the actual spiritual practice or way, it is said, through the following verse, that in comparison to the "ordinary" way of doing "Bhakthi" to our Lord, the path of "Jnana", wherein the devotee expresses great compassion on all "Beings", is better and the "surest" way to please our Lord!- while "loving" our Lord, "alone" over everyone else!

नातिप्रसीदति तथोपचितोपचारैराराधितः-

सुरगणैर्हृदि बद्धकामैः।

यत्सर्वभूतदयया सदलभ्ययैको-

नानाजनेष्ववहितः सुहृदन्तरात्मा॥१२॥

VERSE 12 Meaning: "Compassion never gets originated in the minds of wicked and cruel bad persons! But, through this compassion for all the Beings, nurtured in the heart of a devotee, our Lord gets immensely pleased! But, the celestial deities, who, while harboring various desires in their heart, also worship our Lord, with very big and ostentatious display of materials, ingredients etc.! But, our Lord never gets happy or satisfied with this type of service and worship. The cause for this is, that these celestial deities lack compassion to all Beings, in whom our Lord is residing individually, in each of their hearts, as their best friend (Suhrad) and the inner "Aatma"! (Antaraatma)."

श्रीसुबोधिनी : नाऽतिप्रसीदतीति। साधनभक्तौ देवा मुख्याधिकारिणः, दिव्यानि च पुष्पादीनि साधनानि, तैर्नप्रसीदति। प्रसन्नोऽपि, तेभ्यः कामितं फलं प्रयच्छन्नपि, अत्यन्तं न प्रसीदति। तत्र हेतुः—हृदि बद्धकामैरिति। प्रसादस्तु, यदि भगवांस्तद्भूदये समागत्य तिष्ठति, तांश्च स्वकीयान् मन्यते, तदा भवति। तत्र तैर्हृदये भगवत्स्थाने काम एव बलाद्बद्धो वर्तते। सहजश्चेत्कामो भवदन्ततो भगवानपि दूरीकुर्यात्। स च बद्धः कामः कस्य चिन्नाशं कृत्वा निवर्तते, बद्धो हि स्वकीयं सर्वस्वं प्रयच्छति। अतो दैत्यानां वधेच्छया पूजितो भगवान् दैत्यवधं कृत्वाऽपि न प्रसन्नो भवति। तत्र हेतुः—नानाजनेष्ववहितः सुहृदन्तरात्मेति। तर्हि केन प्रसीदतीत्याशङ्क्याऽऽह—यत्सर्वभूतदययेति। यद्यथा सर्वभूतदयया भगवान् परितुष्यति। सर्वभूतेषु साधारणी दया, न तु विशिष्टा; अशक्यत्वात्। स्वचित्ते तेषां हितभावनम्, भगवत्कृपाप्रार्थना, अनिषिद्धो वा दैहिकः; यदेवैकं कार्यं सर्वेषामेव हितं भवति तद्भगवतोषहेतुः। तर्हि सर्वे तदेव कथं न कुर्वन्ति, सुलभत्वाच्चेत्याशङ्क्याऽऽह—असलदलभ्ययेति। इयं सर्वभूतदया असतालमभ्यैव, न कदाचिदपि तेषां हृदये दयोत्पद्यत इत्यर्थः। एतदेवाऽसलक्षणम्। उभयत्र हेतुत्रयम्। यतोऽयं भगवान् नानाजनेषु सात्त्विकादिनानाभेदभिन्नेषु अवहितः सावधानो भूत्वा तत्र स्थितः। स भगवांश्चेत् क्रचिदेव तिष्ठेत्तदा क्रचित्पूजया संतुष्टो भवेत् क्रचिदपराधे क्रचित्पूजायां तु न संतुष्यति। नहि पादे ताडितः शिरसि पूजितस्तुष्यति। किञ्च, अयं सर्वेषां सुहृत्, अतः क्रचिदपराधेऽपि न संतुष्यति। किञ्च, अन्तरात्मा चाऽयम्। अन्तःकरणकृतैरेव पूजासाधनैः संतुष्यति, न बहिःकरणैः। अतो येनैव प्रकारेण भगवान् परितुष्यति, तदेव साधनम्; अन्यतु परम्परया। अपरितोषहेतुस्त्वसाधनमेवेति निश्चयः॥१२॥

एतदेव वदन् पूर्वोक्तनिरूपणमुपसंहरति—

SRI SUBODHINI: The celestial deities have the highest “authority” to do the “Bhakthi” to our Lord, based on devotional practices (Saadhana Bhakthi). Their flowers of worship are also celestial, as also all other ingredients for our Lord’s worship and service! BUT

OUR LORD DOES NOT GET PLEASED, WITH THIS TYPE OF WORSHIP AND SERVICE, OF THE CELESTIAL DEITIES! He gets pleased only in an "ordinary" way, and blesses them, with their desired results! Why? It is because the celestial deities "have bound their hearts with various types of desires" (HRIDI BADDHA KAAMAAHA). OUR LORD COMES INTO THE HEART OF HIS DEVOTEE, ONLY WHEN THE DEVOTEE REGARDS OUR LORD, AS HIS OWN! THIS HIGHEST DEVOTEE, REGARDING OUR LORD, AS "MOST SPECIAL", HAS GIVEN TO OUR LORD, HIS ENTIRE EMPTY HEART OF LOVE WHICH IS FIRM AND STABLE! (i.e. the Lord will not be asked to vacate this heart!) If a person, in an ordinary way, gives the space of his heart, for ordinary desires to come and occupy the same, then, our Lord. may, out of His grace, remove these "desires" too. But if these "desires" are firmly entrenched in the heart, then these "desires" leave the heart only, after destroying the devotee! As this devotee is "bound" by these desires, he gives himself up to these desires! Hence, the celestial deities, usually serve and worship our Lord, only with a view to make Him destroy the wicked demons, who torment them. Our Lord also responds to their worship, in the way, they desire, and destroys these demons! In this way, our Lord fulfills all their desires! BUT, OUR LORD NEVER BECOMES PLEASED BY THIS CELESTIAL WAY OF WORSHIPPING HIM, WITH A "MOTIVE AND DESIRE"! The reason for this, is that OUR LORD RESIDES IN THE HEART OF EVERY BEING ("JEEVAS") AS THEIR BEST FRIEND, AND AS THE "INNER AATMA" – IN AN "ALERT" WAY! Hence, our Lord does not confer His blessings, of the most "special" nature, on those (1) who give

sorrow to others, for the sake of themselves (selfish), (2) who do not keep the attitude of seeing everyone with the same intellect and (3) who do not show mercy and compassion, on each and every "Being", (especially when our Lord is residing, in each "Being" as their "best friend and inner Aatma"! Our Lord, in this way, does not become happy, by the "mere external worship, howsoever grand"! It is essential to show "compassion", in a "common" way to all Beings. The "Jeeva" is capable of doing this only, as only our Lord can show "compassion" to all, in the total way!

Now, the way to show this "compassion" (Daya) is being told. EVERYONE SHOULD NURTURE THE ATTITUDE OF DOING USEFUL AND BENEFICIAL ACTIONS TO EVERY BEING, IN THIS UNIVERSE! WE SHOULD ALSO PRAY TO OUR LORD FOR THEIR WELFARE, AND TO ENABLE US TO BE USEFUL AND BENEFICIAL TO EVERYONE!

We should pray to our Lord in this way, "Oh! Ocean of mercy and compassion! Oh! our beloved Lord! please shower your compassion on every Being!" By our Lord becoming "pleased and happy" in this way (as He is present in every "Being") He showers His compassion on everyone, and confers on them the benefits, as per their need!

HENCE, THE ONLY WAY TO PLEASE OUR LORD IS TO SHOW "COMPASSION" (DAYA) TO EVERYONE AND BE "BENEFICIAL" TO EVERYONE! THIS IS A SIMPLE WAY. Why then, everyone is not compassionate to each other? Answering this, it is said, that in the hearts of the "demoniac Jeevas", this attitude of compassion, does not get originated at all!

There are three reasons for this. Our Lord, however, is present in each and every "Being", whether "Saatwik" or otherwise, in the same way! But, whenever He is served and worshipped, in a loving way, He gets pleased and happy! But, as our Lord is present in everyone and everywhere, sometimes He is worshipped and sometimes many offences also are done against Him. Of course, this displeases our Lord!

Our Sri Mahaprabhuji gives here a beautiful example. He says, that, even in this world, if someone were to worship and respect our "head", after injuring our "feet", then certainly this sort of "worship" does not make us happy at all! In the same way, OUR LORD IS PRESENT EVERYWHERE, AND IS IN EVERYONE AND EVERYTHING IS OUR LORD'S "BODY" ONLY! HENCE, OUR LORD NEVER CAN FEEL HAPPY OR PLEASED ON US, WHEN WE GIVE HAPPINESS AND JOY TO SOMEONE BUT GIVE SORROW AND PAIN TO SOMEONE ELSE! THIS IS DUE TO OUR LORD BEING THE "BEST FRIEND" OF EVERYONE! HENCE, OUR LORD GETS DISPLEASED AND UNHAPPY, WHEN WE COMMIT AN OFFENCE TO GIVE SORROW AND PAIN TO ANYONE! ESPECIALLY, OUR LORD IS THE "INNER AATMA" OF EVERYONE! OUR LORD BECOMES PLEASED WITH THE WORSHIP, DONE BY OUR MIND!- NOT THROUGH VERY MANY ITEMS, USED IN THE EXTERNAL WORSHIP!

Our Sri Mahaprabhuji says here, that we should always undertake to do such actions, which will please our Lord. All other ways are "traditional", and our Lord (without "compassion" to everyone) does not get pleased at all, through any amount of other spiritual efforts. This

is certain.

By reiterating this view, this topic is being concluded, through the following verse.

पुंसामतो विविधकर्मभिरध्वराद्यैर्दानेन-

चोग्रतपसा व्रतचर्यया च।

आराधनं भगवतस्तव सत्क्रियार्थो-

धर्मोऽर्पितः कर्हिचिद्द्रियते न यत्र॥१३॥

VERSE 13 Meaning: “Hence, a devotee serves and worships You, Oh Lord! with the performance of sacrifices, charity, intense penance and observance of various vows! These indeed, are the real “meaning” of proper “action” (Karma) — it’s true ideal and purport — as all these actions and spiritual practices are consecrated for your sake only. Due to this consecration to You, all these actions of Dharma (worship and service) do not get declined or destroyed at all (i.e. they became “holy”)!”

श्रीसुबोधिनी : पुंसांमिति। अतो हेतोः पुंसांमयमेव सत्क्रियार्थो, यद्भगवतस्तवाराधनम्। विविधकर्मभिलौकिकैर्वैदिकैः। अध्वराद्यैरांग-पूर्तादिभिः। देवताप्रीतिहेतूनि निरूपितानि। दानेनेति मनुष्यप्रीतिहेतुः; उग्रतपः स्वस्यैव प्रीतिहेतुर्देहस्य वा; व्रतचर्या अन्तःकरणस्या। एवं लौकिकालौकिकभेदेसर्वाण्येव कर्माणि तवाराधनरूपाणि, तद्धेतवो वा भवन्ति, तदा सत्क्रियार्थो भवति, विहितक्रियाणां फलरूपं भवति। ननु धर्मः स्वतन्त्रं फलम्; पुरुषार्थत्वात्, अभ्युदयनिःश्रेयसहेतुत्वाद्वा। तत्कथमुच्यते सर्वैर्भगवदाराधनं चेत्तदा फलमिति। तत्राऽऽह-धर्मोऽर्पित इति। यत्र भगवत्यर्पितः समर्पितो धर्मः, कदाचिदपि न द्रियते न विदीर्णो भवति। फलार्थं कृतो धर्मः, स्वतन्त्रो वा। ‘धर्मः क्षरति कोर्तनात्’ ‘हन्ति पुण्यं पुराकृतम्’ ‘अब्दपुण्यं विनश्यति’ इत्यादिवाक्यैस्तस्य नाशः श्रूयते। तेन चेद्भगवानाराधितो भवति, तदा भगवत्कार्ये निरूपितो भगवत्संबन्धेन नित्यतां प्राप्तोऽक्षयफलदानार्थं तस्यापेक्षितत्वात् कदापि न द्रियते॥१३॥

एवं सर्वशास्त्रार्थं निरूप्य भगवन्तं नमस्यति षड्भिः—

SRI SUBODHINI: The true “result” (Phalam – meaning) of the actions, being performed by the human beings, is in the service and worship of our Lord only. This service and worship are done, both in the “worldly” and the “Vedic” ways! Performance of sacrifices, digging of wells etc. – these “actions” please the celestial deities. Charity given generously pleases the human beings. Intense penance pleases oneself and our body. By observing “vows” (Vratam) the purity of the inner mind takes place (i.e. pleasing the mind). “Oh Lord! All these worldly and supernatural actions are all done, as your service and worship! (Aarādhana). In other words, all these actions become the mode and way of Your worship, and become the basis of virtuous and auspicious actions!”

The observance of righteous conduct (Dharma) gives “results” independently, and leads to prosperity and welfare. Why then a person has to do service and worship of our Lord, to attain the desired results? Answering this, it is said, that A DEVOTEE SHOULD CONSECRATE EACH AND EVERY TYPE OF HIS WORSHIP AND SERVICE (I.E. ALL ACTIONS) TO OUR LORD SRI HARI. THIS IS TRUE OBSERVANCE OF “DHARMA”! THIS “DHARMA” ATTAINS IT’S HIGHEST STATUS THAT IT BECOMES PERMANENT, AND NEVER GETS DESTROYED! If “Dharma” is practiced, only to attain a particular result, or is done independently, then there is a possibility of this “Dharma” being destroyed through “self praise” (ego) or the adulation of others! (i.e. when these actions are not consecrated to our Lord.) Even good actions, done hypocritically, also get eventually destroyed. In fact, all good actions, which are not done

for pleasing our Lord, or consecrated to Him, get destroyed. BY CONSECRATING OUR ACTIONS, TO OUR LORD SRI HARI, THESE "ACTIONS" GET RELATED AND BELONGING TO OUR LORD, THROUGH WHICH, RESULTS WHICH ARE EVER-LASTING, ENSURE, AND THESE ACTIONS BECOME TRUE AND ETERNAL "DHARMA"!

In this way, after explaining the entire meaning of the holy scriptures, now, through the following 6 verses, Lord Brahma is offering his "prostrations" to our Lord Sri Hari.

शश्वत्स्वरूपमहसैव निपीतभेदमोहाय-

बोधधिषणाय नमः परस्मै।

विश्वोद्भवस्थितिलयेषु निमित्तलीलारासाय-

ते नम इदं चकृमेश्वराय॥१४॥

VERSE 14 Meaning: "Oh Lord! You have, eternally, and at all times, through the power and brilliance of your divine nature, destroyed all divisions, and the darkness caused by infatuation! Your intellect is equipped with the highest "Jnana"! Your Leela of "Raasa", consists of the creation, preservation and destruction of this Universe! I am prostrating to You, Oh Lord! You indeed, are the controller, the highest divine personage and the truth, which is "beyond" everything (Param)!"

श्रीसुबोधिनी : शश्वदिति। भगवतो नमस्यरूपाणि षट् भवन्ति, अस्मात् ब्रह्मणः पूर्वतराणि। तत्रैतदेवैकं रूपम्, शेषशायी नारायणः, पुरुषो द्वितीयः, सर्वतत्त्वसहितः प्रकृतिभर्ता पुरुषस्तृतीयः, कालश्चतुर्थः, यज्ञः पञ्चमः, पुरुषोत्तमः षष्ठः। तत्रैतद्भूदये परिदृश्यमानं तदावश्यकधर्मकीर्तनेन नमस्यति। कदाचिदिदं शयानं रूपं मोहात्मकं भवेदित्याशङ्क्य, मोहाद्यभावं निरूपयति। अथवैतदक्षररूपम्। शयानं तु श्लोकद्वयेनाऽग्रे वक्ष्यति। शश्वत्सर्वदा

स्वरूपमहसैव निरन्तरं स्फुरता स्वप्रकाशेनैव नितरां पीतौ भेदमोहौ येन।
 द्वयमेव जीवत्वसाधकम्, भेदो मोहश्च। भिन्नश्च जीवो भवति, मुग्धश्च। अतो
 जीववैलक्षण्यं दोषाभावेन गुणेन वैलक्षण्यमाह—बोधधिषणायेति। बोध एव
 धिषणा बुद्धिर्यस्या जीवानां तु जडरूपा बुद्धिः। अत एव रस्मै सर्वनियामकाय।
 नियामकत्वमत्र नमने हेतुः। एवं स्वरूपमुक्त्वा कार्यमाह— विश्वस्य
 उद्भवस्थितिलयेषु निभित्तायमाना या लीला, तया रासः क्रीडा यस्य; तस्यां
 वा रससमूहो यस्य। सोऽक्षरात्मको भवानेव नाऽन्य इति वदन् नमस्यति—ते
 इदं नमश्चक्रेमेति। नमस्कारं साष्टाङ्गं कुर्वन्न्रिदमा—निर्दिशति—इदमिति।
 चक्रेमेति स्वान्तर्गतैः सर्वैरेव जीवैः सहितो नमस्करोमीति ज्ञापयति। शिक्षार्थं
 चैतन्नमनमिति ज्ञापयितुमाह—ईश्वरायेति। स एव सर्वसमर्थः, अन्यथा
 तत्कृपाव्यतिरेकेण जीवस्तत्कार्यं कथं कुर्यात्? ॥१४॥

पुरुषं नमस्यन् पुरुषावतारान् सर्वानेव नमस्यति। अथवा, पूर्वश्लोके
 सामान्यभगवद्रूपकीर्तनेन नमनम्, विशेषास्तु षट्। तत्र प्रथममवताराः पुरुषादयः,
 ते जाता इति कस्यचिद्भ्रमो भवेत्, तन्निवृत्त्यर्थं तस्य दोषान् परिहरन्नमस्यति—

SRI SUBODHINI: Our Lord has 6 divine forms, which are worthy of being prostrated to. Now, Lord Brahma describes all these 6 forms clearly by counting them. (1) Lord Sri Narayana, who is lying down on the serpent Aadisesha. (2) The “Primordial Purusha”. (3) The “husband” or Purusha of “Prakruti” (Primordial nature) consisting of all “principles”, (Tatwam) which have made up this Universe. (4) Our Lord’s “form” as the factor of “time” (Kaala). (5) Our Lord’s “form”, as sacrifice (Yagnaswaroopa) and (6) our Lord Sri Purushothama (beyond the perishable and the imperishable aspects of the divine). (“Akshara” and “Kshara”).

Lord Brahma is now “singing” the praise of our Lord Sri Hari, who had given the “Darsan”, in his heart, and offering his humble “prostrations”. This divine form of our Lord, reclining on the Aadisesha serpent, was the

eternal divine form, which was not “infatuating” by nature. This divine form will be described, in it’s reclining nature, later, in two verses.

This divine form of our Lord, is such, that through it’s everlasting brilliance, (Teja) it destroys all types of “divisions and infatuations”! “Infatuations and divisions” are the twin qualities, which are predominant, as the characteristics of a “Jeeva”, which has a “different” form, due to these twin defects. In other words, this particular divine form of our Lord, is not the “form” of a “Jeeva” — as this divine form, does not have the twin typical characteristics of the Jeeva viz. infatuation and division. Usually, the “intellect” of the “Jeeva” is gross, due to “Ajnana” (ignorance). But the “intellect” of our Lord Sri Hari, is full of “Jnana”. This divine form is also “Para” (beyond everything else) and the “controller” (Niyaamak). Hence, Lord Brahma offers “prostrations”, to this divine form of Sri Hari!

After explaining the “form”, now, Lord Brahma is explaining (praising) the role and function of this divine form. The Lord uses the creation, preservation and destruction of this Universe, as His “Leela”, (sport/play) and this “Leela” is His “Raasa” (Kreedaa-play). He attains the highest bliss (Rasa) through this “Leela”. “Oh Lord! You are the imperishable Lord, who is performing this “Leela”. No one else! Hence, I am prostrating to You!” Lord Brahma prostrates fully, with all of his eight parts of his body! (Saashtanga). The word “Chakram” denotes, that Lord Brahma prostrated to our Lord Sri Hari, along with all the “Jeevas”, (on their behalf too) inside him! This “prostration” is done, for the sake of seeking “Instructions and orders”, from our Lord (and also for educating the Universe). That is why, Lord Brahma has

used the addressal, as “Ishwaraaya” – to “our Lord of the Universe” – indicating, that this divine Lord Sri Hari is omnipotent! This also indicates the faith of Lord Brahma, that he could do all his “tasks”, only through this “omnipotence” of our Lord Sri Hari i.e. our Lord has blessed Lord Brahma, with His grace, so that he could do all the “tasks”, as instructed by our Lord Sri Hari!

Offering his “prostrations” to this divine “Purusha” (Lord), Lord Brahma is repeating his prostrations to all the “incarnations” of our Lord. Alternately, Lord Brahma had prostrated to our Lord, through singing His praise, in the “common” way. But, our Lord has 6 other different special divine “forms”. Firstly His “form” is of the nature of our Lord’s incarnation, as the “Primordial Purusha” (Lord). But, no one should entertain a false notion, that the “Lord is born” i.e. He has taken a “birth”! With a view to remove this “delusion”, Lord Brahma is explaining the true divine nature of our Lord’s “incarnation” (that, He is ‘birthless’) and offering his prostrations.

यस्याऽवतारगुणकर्मविडम्बनानि नामानि-

येऽसुविगमे विवशा गृणन्ति।

तेऽनेकजन्मशमलं सहसैव हित्वा-

संयान्त्यपावृतमृतं तमजं प्रपद्ये॥१५॥

VERSE 15 Meaning: “The true devotees, Oh Lord! utter your holy names, at the time of their death, signifying your incarnation, virtues and holy “Leelas” such as Devaki Nandana, Janaardana, Kamsa Nikandana etc. – even though, they are not in control of their senses, due to the pangs of impending death – these devotees, due to this uttering of your holy names, are freed from the effect of sins of many births (lives) immediately, and

attain the status of "Brahman", which is bereft of the coverings of Maya. Oh Lord! You are eternal and birthless (Ajanma). I am prostrating and surrendering to You!"

श्रीसुबोधिनी : यस्येति। अवतारा गुणाः कर्माणि च विडम्बयन्ति अनुकुर्वन्तीति, देवकीनन्दन! दयालो! गोवर्द्धनोद्धरणधीर! इति यानि नामानि, ये प्राणिनोऽसुविगमे प्राणोक्रमणसमये विवशा अपि भूत्वा गृणन्ति ते पूर्वोपार्जितानेकशमलमपि तत्क्षणमेव हित्वा, अपावृतमुद्घाटितकपाटम्, ऋतं ब्रह्मरूपं संयान्ति। एवं सर्वेषां सर्वपुरुषार्थहेतुकर्तारं नमामीत्याह—तमिति। अजमिति जन्माभावः। तमिति गुणकर्माभावः। सजातीयाः सजातीयं मन्यन्ते, अत उत्पन्नानां सगुणानां कर्मकर्तृणां स्वसदृश एव रोचत इति तादृशानि जन्मगुणकर्माणि प्रदर्श्य तान्मोचयति न तु तस्य तादृशं जन्म गुणाः कर्माणि वा; अतो निर्दोषपूर्णगुणविग्रहं तं प्रपद्ये शरणं गच्छामीति नमनप्रपत्योरेकार्थता॥१५॥

एवं पुरुषं नत्वा सर्वतत्त्वसहितं प्रथमपुरुषं नमस्यति—

SRI SUBODHINI: True devotees of our Lord, follow our Lord's incarnations, His auspicious virtues and Leelas, with great devotion and love, and always sing and "praise" them! They call out to our Lord, uttering His holy names of "Devaki Nandana! Oh compassionate one! (Dayaloo). Oh! Lord!, who lifted the Govardhana mountain! Oh courageous Lord!" All these holy names of our Lord have become famous.

A "Jeeva", who utters these holy names, at the time of his death, even though these names are chanted, out of utter disabilities, or senses not under one's control, then, all their "sins", gathered in all their past lives, leave them, (i.e. given up) and they are enabled to enter into the Imperishable Brahman, through an "open door"! Lord Brahma says, "Oh! Lord! I am prostrating to You, who is the bestower of all benefits and welfare on everyone!

Oh Lord, You are "birthless"! (Aja). Your qualities and Leelas are "taken up" (assumed) by You. They are not inherent in You! You have "adopted" them, as You deem it necessary! Oh Lord! You enact, such enchanting "Leelas", and express such glorious and auspicious qualities, that the "Jeevas" get liberated, from their "bondage", through your "attracting" them to yourself! This is the highest manifestation of your compassion (Daya)! Your "birth" and Leelas are always supernatural! They are always "blemish free", and infused with the entire gamut of all the auspicious virtues! Hence, Oh Lord! I am taking refuge in You, by surrendering to You!" In this way, Lord Brahma made his prostrations, indicating the unity of creation, by and in our Lord!

After offering his "prostrations" to the Imperishable "Purusha" (the second manifestation of our Lord), Lord Brahma, through the next verse, offers his "prostrations" to the "original" Lord (Purusha), along with all His "principles" (Tatwam).

यो वा अहं च गिरिशश्च विभुः-

स्वयं च स्थित्युद्भवप्रलयहेतव आत्ममूलम्।

भित्त्वा त्रिपाद्वृध एक उरुप्ररोहस्तस्मै-

नमो भगवते भुवनद्रुमाय॥१६॥

VERSE 16 Meaning: "Oh Lord!, You only are present, in this form of the tree, symbolised by this vast Universe! You, only, having accepted your own root—power of nature (Prakruti), for the sake of creating, protecting and destroying this Universe, have manifested, into three separate important branches and form of Myself (Lord Brahma), Lord Vishnu and Lord Mahadeva! Later, it is You only Oh Lord!, who has spread yourself, through

Prajaapati and Manu, into several “branches” – both big and small! In this way, You have expanded yourself, as this vast Universe! I am prostrating to You, again and again!”

श्रीसुबोधिनी : यो वा अहमिति। यो भगवान् त्रिपाद्वृधे, तस्मै भुवनद्रुमाय नम इति संबन्धः। पादत्रयमाह अहं ब्रह्मा, चकारात्तपः प्रभृतयः; गिरिशो महादेवः, चकारादधर्मादयः; विभुः समर्थः; स्वयं पालको विष्णुः। एतेषां कार्यमाह—स्थित्युद्भवप्रलयहेतव इति। एते त्रयः। वै निश्चयेन। यः पुरुष एव त्रिपादात्मनो मूलं प्रकृतिं भित्त्वा ववृधे, महदादिरूपेण मरीच्यादिरूपेण वा। उरवोऽधिकाः प्ररोहा यस्या अधश्चोद्ध्वं तस्य प्ररोहाः। अधो ब्रह्माण्डमध्ये पृथिव्यादयः, कश्यपादयश्च; उपर्यावरणानि। एवं भुवनद्रुमात्मकः सर्वशब्दवाच्यो भगवान् कल्पवृक्षः, तस्मै नमः॥१६॥

कालात्मकं नमस्यति—

SRI SUBODHINI: Our Lord has three “feet” i.e. three “forms” — of the nature of this “Universal tree”! “I am prostrating to our Lord”! This is the purport! What are these “three feet” (Paada)? (1) Myself “Brahma” — through this, Lord Brahma indicates to the factors of penance etc. (2) Lord Sankara — Siva — “Gireesaha” — Through the syllable “Cha” (and), “Dharma” etc. have been indicated. The word “Vibhu” refers to the omnipotent Lord Vishnu, who is the protector of this Universe. These are three “feet”, and now their “tasks”, are being explained viz. creation, protection and dissolution! All these three functions are caused and done, by these three divine forms! Our Lord (Purusha), using His own power of “root-nature” (Moola Prakruti) i.e. breaking it open, has become this big and vast Universe! How did He expand Himself? Clarifying this, it is said, that our Lord became expanded, through the principles of “Mahat” etc. and also through the “Mareechaadi” sages. All of these,

became limitless, through expansion – both on the lower and upper sides! In the “lower” regions, there is earth etc. and through the sages, like Sage Kashyapa and others, the expansion took place. In the “upper” regions, there are several “coverings”, and this huge “Universal tree” – which can be described only as “everything” (Sarva) – is our Lord, who is the “wish-fulfilling tree” of “Kalpa Vriksha”! “I am prostrating to My Lord, again and again!”

Through the following verse, Lord Brahma is prostrating to our Lord, who is the eternal factor of “time” (Kaalaatmak).

लोको विकर्मनिरतः कुशले प्रमत्तः-

कर्मण्ययं त्वदुदिते भवदर्चने स्वे।

यस्तावदस्य बलवानिह जीविताशां-

सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै॥१७॥

VERSE 17 Meaning: “Oh Lord! You have prescribed your service, worship and adoration, as the only “duty” to be performed by everyone, if they are eager to attain auspicious welfare (for the whole Universe, and for themselves). But the humans, remain disinterested on this worship and service to You! They, instead, at all times, engage themselves, in doing only prohibited and opposite actions! In this way, these “Jeevas” are subjected to the state of utter stupor and ignorance. Their desires, to live and progress, is cut away quickly, by the factor of “time”, (Kaala) lurking, in a cool and silent way! (i.e. without their knowledge). But, Oh Lord! this powerful factor of “time” (Kaala) is also your “form” only! I am prostrating to your form, as the factor of “time”!”

श्रीसुबोधिनी : लोको विकर्मनिरत इति। विकर्म निन्दितं कर्म, तत्र निरतः स्थितः, तदेकप्रवण इत्यर्थः। कुशले धर्मे प्रमत्तोऽसावधानः। सुतरां त्वदुदिते कर्मणि, 'मन्मना भव मद्भक्तः' इत्यादौ। भवदर्चने तव पूजारूपे, स्वे स्वधर्मरूपे सर्वथा प्रमत्तः। तस्य यो जीविताशामपि छिनत्ति। तावदिति नरकादर्वाक्। पञ्चात्ररकमपि प्रयच्छतीत्यर्थः। इहेति नैकट्ये। भगवदपराधं कृत्वा यो महानपि भवति, तमपि मारयतीत्येतदर्थमाह—बलवानिति। तथोपायं करोति, यो जीवन्नेव जीविताशां त्यजति। एवमलौकिककालात्मने नमः॥१७॥

यज्ञरूपं नमस्यति—

SRI SUBODHINI: The “world” is seen, often, deeply interested and attached to do only “prohibited and condemnable” actions. They show great lethargy, in doing those auspicious actions, which contribute to the welfare of everyone in this Universe. They are not disciplined also in doing such good beneficial acts. “Oh Lord! You have told, in the Gita, these holy words, “Put your mind in Me, may you become My devotee” (Manmanaa Bhava Madbhaktha). But, almost everyone is lethargic, to do your worship and service, and also in doing righteous deeds and actions. But, the factor of time (Kaala) destroys the desire to “live and prosper”, till the life is ended! This factor of “time”, puts the ‘Jeeva’ into “hell”, after his death. When a person becomes “big”, in the worldly sense, after committing several offences, against our Lord, this factor of “time”, destroys this “big” person too! — as “time” is called here, as “very strong” (Balavaan). “I am prostrating to this Lord of time, who, while “living”, enables the “Jeeva”, to give up it’s desire to “live”! — thus spoke Lord Brahma!

Through the following verse, Lord Brahma is prostrating to our Lord, as “symbolic” of sacrifice (Yagna).

यस्माद्विभेम्यहमपि द्विपरार्धधिष्ण्यमध्यासितः-

सकललोकनमस्कृतं यत्।

तेपे तपो बहुसवोऽवरुरुत्समानस्तस्मै-

नमो भगवतेऽऽधिम्नाय तुभ्यम्॥१८॥

VERSE 18 Meaning: "Oh Lord! Though, I am the presiding deity of Sathyaloka, which remains only for 2 aeons of time, and am also respected by the entire Universe, even then, I am always afraid of your form of "time", and for attaining You only, Oh Lord! I have been doing penance, for a long time! You are the only witness, as the Lord of all sacrifices (Bhagawaan) of my penance. I am now prostrating to You, again and again!"

श्रीसुबोधिनी : यस्मादिति। कालो द्विविधः, यज्ञादिप्रवर्तको यज्ञात्मा, लौकिकश्च। तत्र लौकिकः पूर्वमुक्तः, यज्ञात्मक इदानीमुच्यते। 'स्वधर्मनिष्ठः शतजन्मभिः पुमान्। विरञ्चितामेति ततः परं हि माम्' इति वाक्यात्, येनैव यज्ञात्मकेन सहस्राश्वमेधरूपेण ब्रह्मपदे अहं निवेशितः, इदानीमपि बहुभिर्यागैस्तपोभिश्च तमेवाऽऽरोढुमिच्छामि, तत्सायुज्यमेव वाञ्छामि। एवं यद्यपि ममाऽभीष्टकर्ता, तथापि तस्मादहं बिभेमि मारयिष्यतीति। यद्यपि द्विपरार्द्धधिष्ण्यमास्थितः। द्वे परार्द्धे तस्याऽऽसनस्य स्थितौ कालपरिच्छेदके। यस्याऽऽसनस्यापि नियतकालत्वम्, अहमपि नियतकालस्तादृशः; तथापि श्वरगतिर्ज्ञातुमशक्येति बिभेम्येव। यद्यपि ममाऽऽसनस्य महत्त्वं, सर्वलोकनमस्कृतत्वात्; तथापि महानिति न त्यक्ष्यतीति भयम्। स्वभावत एवाऽहं बहुसवो बहुयज्ञकर्ता, तथापि तपस्तेपे। एवमतिदुर्धर्षाय मन्त्राधिष्ठातृदेवाय तुभ्यं नम इति॥१८॥

पुरुषोत्तमं नमस्यति-

SRI SUBODHINI: The factor of "time" is of two kinds. (1) Of the form of "fame", which makes a person do the "sacrifices" (Yagna). (2) The "worldly" (Loukik) time. The "worldly" time has been already explained

earlier. Now, the “time”, which is symbolized by “sacrifice”, is being explained. It has been said, in the Vedas that “a person should be deeply committed, to do his allotted duties. On doing like this, he attains the realization of Brahman.” “Now, I am eager to progress further, through the performance of more “sacrifices and penance”. In other worlds, I am interested to attain “union” (Saayujyam) with You, Oh Lord! Though, You are eager to fulfill my desire, as the Lord of all sacrifices, yet, I am afraid of the factor of “time”, as “time” has the capacity to destroy me too! I am aware, that I will be in this “post”, only for 2 aeons of time! Even then, I am unable to decipher your “ways” Oh! Lord! Due to this uncertainty and ignorance, I am afraid of “time”!”

“Though, it is regarded, that my seat is the most exalted — as everyone worships and prostrates to me — even then, your factor of “time” is more powerful! He will not leave me also. Hence, I am afraid! By nature, I am always performing one sacrifice after another, as also, I do intense penance! I am now prostrating to You, Oh Lord!, again and again, as You are the presiding deity, and Lord of all sacrifices!”

Through the following verse, Lord Brahma is doing “prostration” to our Lord Sri Purushothama.

तिर्यङ्मनुष्यविबुधादिषु -

जीवयोनिष्वात्मेच्छयाऽऽत्मकृतसेतुपरीप्सया यः।

रेमे निरस्तरतिरप्यवरुद्धदेहस्तस्मै-

नमो भगवते पुरुषोत्तमाय॥१९॥

VERSE 19 Meaning: “Oh Lord! You are always, in a state of totally fulfilled desires (Poornakaama)! You have no desire for enjoying, any objects of pleasure! Even then,

for the sake of protecting the order and functioning of this Universe, made by You, You have taken various forms of the bodies of animals, birds, humans and the celestial beings and others, through your own desire! In this way, you have enacted several kinds of Leelas! Oh! Lord Sri Purushothama! I am prostrating to You, again and again!"

श्रीसुबोधिनी : तिर्यगिति। तिर्यङ्मनुष्यविबुधास्तामसराजससात्विका देहाः, तदादयोऽन्येऽपि त्रिविधाः। जीवयोनिषु जीवस्योत्पत्तिस्थानेषु। आत्मेच्छया स्वेच्छयैव, अवरुद्धदेहः सन् स्वीकृतलीलाविग्रहो भूत्वा, आत्मकृतसेतुपरीप्सया स्वकृतमर्यादारक्षार्थम्, यो रेमे। मनुष्यादीन् स्वतुल्यान् विधाय स्वकृतधर्मरक्षार्थमेव कृष्णरूपो भूत्वा, तिर्यगादिषु कुत्रचिदपि निरस्तरतिरपि रेमे, एतादृशाय। अक्षरादप्युत्तमः, लोकप्रतीत्या बोधनार्थमेवं देहग्रहणकथा। अवरुद्धा निरुद्धा वा देहा येन। इच्छापि नास्ति, देहोऽपि नास्ति, तथापि स्वरूपानन्दभूत एव रेमे॥१९॥

नारायणं नमस्यति, कारणकार्यविस्धारूपद्वयनिरूपणेन श्लोकद्वयेन—

SRI SUBODHINI: Ordinary beings, the humans and the celestials i.e. Tamasik, Rajasik and Satwik beings, have all taken up bodies, and all other "Beings" are also of these three types! "Oh Lord! You have no desire to enjoy the pleasures of these 'bodies'. You have no attachment to this material objects or their pleasures. Even then, through your own desire, You assume 'bodies" out of your "Leela", and you "revel" in these bodies, with a view to protect the progress and welfare of this Universe. You have treated the "human beings", as equal to You, and due to this, You have taken the form of Lord Sri Krishna! It is You, who has taken the form of the forests, the grass and others. It is You, who is reveling, by enacting your "Leelas", having taken all these "forms and bodies"! I am prostrating to You, Oh! Lord! You are higher than the Imperishable Brahman! You have taken

the “bodies”, and enacted your “Leelas”, so that You can make everyone realize the glory and greatness of your divine being and nature! In all these manifestations, You have no desire to “wear” or take up a body! In reality, You have no body at all! Yet by your divine self, You assume the form of “bliss”, and You revel in your own blissful self only!”

Through the following 2 verses, describing our Lord’s status of being, both the “task” (Kaaryam) and the “cause” (Kaaranam) of everything, Lord Brahma is prostrating to our Lord Sri Narayana.

योऽविद्ययाऽनुपहतोऽपि दशार्धवृत्त्या-

निद्रामुवाह जठरीकृतलोकयात्रः।

अन्तर्जलेऽहिकशिपुस्पर्शानुकूलां भीमोर्मिमालिनि-

जनस्य सुखं विवृण्वन्॥२०॥

VERSE 20 Meaning: “Oh Lord! You are beyond the control of the 5 types of ignorance viz. Primordial ignorance (Avidhya); forgetting of the “Aatma” (Asmita); likes (desires) (Raaga); dislikes (avoidance) (Dvesham) and deep attachment to these! (Abhinivesa). Even then, at this time, You are sleeping comfortably, having withdrawn the entire Universe in your stomach, on the tender bed of serpent Aadisesha, in this ocean, which is disturbed by dangerous waves, caused by the waters of dissolution! Oh Lord! You have taken up this sleep, only with a view to give rest and respite to the “Jeevas”, who were tired of the cycle of births and deaths, arising out of their “actions”, in the previous aeon (Kalpa). I am prostrating to You, Oh Lord Sri Narayana, again and again!”

श्रीसुबोधिनी : योऽविद्ययेति। यो दशार्धवृत्त्या पञ्चवृत्त्या अविद्यया अनुपहतोऽपि निद्रामुवाह। न हि कश्चित्स्वात्मविस्मरणव्यतिरेकेण निद्रितु-

(?) महति। पञ्चवृत्येति वक्तव्ये दशार्द्धवृत्येतिवचनं विद्याविद्ययोः समभागार्थम्। यथा विद्यया अनुपकृतोऽपि जागर्ति, एवमविद्यया अनुपहतोऽपि निद्रामुवाहेति विद्याविद्याकार्यं भगवति नास्ति, किन्तु तत्सदृशी लीला वर्तत इति ज्ञापनार्थम्। किञ्च, जठरीकृता लोकयात्रा येन। सर्वानेव लोकान् स्वोदरे निवेश्य शेते, यथा लोकस्य स्वप्नस्तथाऽस्मिन्निदानीं लोकाः। अयमेव स्वप्नकर्ता निद्रासहितः। अतः स्वप्ने कार्यं कुर्वन्नपि मायिकमेव कार्यं करोति। यदीदानीमपि निद्रित एव कार्यं करिष्यति, तदा अग्रे उत्पत्त्यमानमपि कार्यमसदेव स्यात्, मूलस्य तथात्वात्, निर्बीजफलवृक्षवत्। किञ्च, अन्तर्जले भीमोर्मिमालिनि अहिकशिपुस्पर्शानुकूलां निद्रामुवाह। न हि कश्चिज्जलमध्ये शेते, तत्रापि तरङ्गाकुले, तत्रापि सर्पभोगे शयनं तामस्यवस्था। जलमध्ये शयनं सर्वथाऽनुपपन्नम्, व्याकुलाधिकरणशयनमतिश्रमसूचकम्, सर्पे च शयनं मृत्युहेतूनप्यविगण्य शयनसूचकम्। एवं शयनं किमर्थं करोतीत्याशङ्क्याऽऽह—जनस्य सुखं विवृण्वन्निति। जनस्य जायमानस्यैवमवस्था चेत्तदा सुखं भवतीति लोके विवृण्वन् ज्ञापयन्। अत एवमेव स्थिते यदि सृष्टिर्भवेत्, तदोत्पन्नानां मोक्षादिवार्ता न भवेदित्येतदवस्थापरिहारं प्रार्थयिष्यन्निमामवस्थामेवं वर्णितवान्॥२०॥

सृष्ट्यादौ तस्य कार्यावस्थामाह—

SRI SUBODHINI: Our Lord Sri Narayana is beyond the control of the 5 types of ignorance. Even then, He is now seen comfortably “sleeping”. It is said, that no one can go to “sleep”, without forgetting his own “Aatma”! The Primordial ignorance (Avidhya) has 5 parts — like “Vidhya” has 5 parts! Our Lord is always awake, without the aid of “knowledge” (Vidhya). In the same way, without the aid of “ignorance” (Adivdhya), He is able to sleep happily, as per His desire! The purport of telling this is, that our Lord’s waking up, sleeping etc. are not controlled by “ignorance”. Our Lord enacts these, as “Leelas” only! — only with a view to make us realize, that He is beyond the control of everything else!

During the “sleep”, however, our Lord has withdrawn the entire Universe into His “stomach”. Our Lord enacts this “Leela”, in His own divine self, through the power of “Maya”! If, the various tasks done, during His “sleeping” time, are “Mayik” in nature, then, all the Leelas and tasks to be done by Him, during the waking state also, will be “Mayik” only! – as the “root cause”, for both the actions, is “Maya” power of our Lord! Our Lord is compared to the originator of fruits, from a tree, which has no “seeds”! Thus, our Lord is unique, in every way!

On all the four sides were dangerous waves. Our Lord was seen comfortably sleeping, on the Aadishesha serpent! No one sleeps in the middle of wavy waters! It is indeed “Tamasik” to sleep at this place, and that too on a serpent! Thus, sleeping like this, is considered as inappropriate. Our Lord was sleeping, disregarding the various causes of danger and death, surrounding Him! Why, does He, then sleep, in this way? On this, it is answered, that the Lord desired, to make the world realize, about His own divine peaceful self i.e. Our Lord desired, that all beings attain such a state, wherein they have the highest bliss and comfort. The purport is, that this “state”, will not be conducive for the liberation of the “Jeevas”, who have to be “released” or “originated” by our Lord! Lord Brahma has described this particular “form and stature” of our Lord, so that, he will not pray to our Lord, to give up this “form”, for the sake of all “beings”, to be originated!-as this Divine” form is the basis of “creation”!

In the beginning of creation, how did our Lord do this “task” – this “state” is being explained, through the next verse.

यन्नाभिपद्मभवनादहमासमीड्य !-

लोकत्रयोपकरणो यदनुग्रहेण।

तस्मै नमस्त उदरस्थभवाय-

योगनिद्रावसानविकसन्नलिनेक्षणाय॥२१॥

VERSE 21 Meaning: “Oh Lord! I have taken birth from your house (self), symbolized by the lotus flower, emanating from your navel! This entire Universe is situated in your stomach! Through your grace only, I am made to do the beneficial task of creating the three worlds! At the present time, due to the ending of your “Yoganidra” (Yogic sleep), your lotus like eyes have opened up! I am prostrating to You, again and again!”

श्रीसुबोधिनी : यन्नाभिपद्मभवनादिति। यस्य नाभिपद्मभवनादहं ब्रह्मा आसम्, तस्मै नम इति संबन्धः। ननु पितृत्वात् नमनमेव कर्तव्यम्, स्तुत्या किमित्याशङ्क्याऽऽह-हे ईड्येति। स्तुत्यो यः, तं स्तुत्वैव किञ्चित्कर्तव्यम्। लोकत्रयमुपकरणं यस्य, यथा पुरुषज्ञस्य घटपटादयः। एतादृशत्वं तत्कृपयैव जातमित्याह-यदनुग्रहेणेति। यदनुग्रहेण लोकत्रयोपकरण इति संबन्धः। तस्मै ते तुभ्यं नमः। नमने प्रयोजनमाह-उदरस्थभवायेति। विश्वमेव तदुदरे स्थितम्, तच्चेत् प्रयच्छेत् तदा सृष्टिर्भवेदिति। तर्हि निद्रिताय नमस्कारोऽनुचित इत्याशङ्क्याऽऽह-योगनिद्रावसानविकसन्नलिनेक्षणायेति। योगनिद्राया अवसाने विकसन्नलिनवदीक्षणे यस्य। योगनिद्रा काचिच्छक्तिः, यथा सृष्टिः। उभे भगिन्यौ तुल्यकाले। सा भगवति प्रलयकाले। आदिक्षणे तस्याः प्रथमोऽशः संबध्यते, प्रलयान्ते त्वन्तिमोऽशः। इदमेव तस्याऽवसानम्। अतो निद्रावसानक्षणोऽयमतो नमनमुचितमित्यर्थः। एवं नत्वा स्वाभीष्टान् पदार्थान् प्रार्थयते-यन्नाभिपद्मभवनादितिचतुर्भिः॥२१॥

सृष्ट्यर्थं भगवतोत्पादित इति नाऽन्यत्र तस्याऽधिकारः; सृष्ट्यै च पदार्थज्ञानमपेक्ष्यते; ज्ञानबुद्धिसंयोगोऽन्यथा कर्तुमेव न शक्यते। ज्ञात्वा च कर्तव्यम्, चित्तस्य भगवच्चरित्रपरता चाऽऽवश्यकी, भगवदुपयोगिसृष्टिकरणात्।

वेदाविस्मरणं चाऽपेक्ष्यते, तथा सति पातकिकृतं कार्यं पुरुषार्थोपयोगि न स्यात्। सन्तोषपूर्वकं विषाददूरीकरणं चाऽपेक्ष्यते, कार्योपयोगाय। अतो वरचतुष्टयप्रार्थना। तत्र प्रथमं सृष्टिसामर्थ्यस्य पूर्वं विद्यमानत्वेऽपि, बुद्धेरुद्वेगात्तत्स्फूर्तिर्विषमकरणं च स्यात्, अतो भगवतो ज्ञानसंबन्धं प्रार्थयते—

SRI SUBODHINI: “Oh Lord! I have taken my birth from You only — from the house of the lotus flower, manifested from your navel — I am prostrating to You! Oh Lord! not only You are my father (to whom “prostrations” are always done, by a devoted son), but You are deserving to be “praised” at all times (Eedyaha) by everyone! Hence, all tasks and actions should be initiated and done, only after rendering your “praise” (Stuti).”

“I have become equipped, through your grace only, with all the ingredients necessary to create these three worlds! Like, for a human being, his property consists of his house, dress etc. for Me, these three worlds constitute My property, materials etc. All these, I have secured, through your grace only! Oh Lord! I am prostrating to You, for this “blessing” and grace! Oh Lord! all the three worlds are always situated in your stomach! Hence, only on attaining your gracious “vision”, I will be able to undertake to do this creation — not otherwise!”

It is said, that to do “prostrations”, when the Lord is “asleep” is not appropriate. To remove this doubt, it is specified, that when the time for creating this Universe is ripe and ready, then, our Lord ends His “Yogic sleep”, and He opens His lotus like eyes! Our Lord ends His sleep, which, by itself, is a great power, as our Lord does not have “loss of memory”, about His own exalted divine nature, when He is “asleep”! Hence, “to offer my

prostrations to You, Oh Lord! while You are “asleep” is also not inappropriate! But, when, I offer my prostrations, at the time of beginning of creation, You are so very gracious to open your lotus like beautiful eyes, indicating, that You are already awake!”

“Like “creation”, is one of your powers, your Yogic sleep also is your power only! Both of these are “sisters”, and both of them are present, at the same time! This Yogic sleep, Oh Lord! remains with You, at the time of dissolution (Pralayam) of this Universe! — with it’s first and last parts! Hence, to offer prostrations to You, at this particular occasion, is indeed appropriate, as your Yogic sleep has ended, at this time!

Lord Brahma, after offering his prostrations to our Lord Sri Narayana, now prays, for his “desired objects/materials” through the 4 verses, as below.

Our Lord had originated Lord Brahma for the sake of creating this Universe. Hence, Lord Brahma does not have any authority or power to do any “other” action! But, Lord Brahma needed the “knowledge, about the objects and materials”, for the sake of creating the Universe! For this sake, his mind has to get devoted to our Lord, as he had the duty to do creation of such a Universe, which will be useful to our Lord’s “Leela”! He should also not forget, in this process, the holy Vedas, as without these Vedas, the creation will be of a lower and degraded category! — and useless for our Lord and the “Jeevas” (for attaining their “goals”). Moreover, Lord Brahma, with a view to create a useful Universe, has to give up his sorrowful feelings, and have a satisfied and joyful attitude! Hence, Lord Brahma now prays for the sake of the 4 Vedas. In the first instance, he prays to our

Lord, for the sake of “Jnana”. Though, Lord Brahma had got the capacity, even from the first instance, the power to create, he had lost the inspiration of that “intellect” in him, due to the anxiety in his intellect! Due to this disturbed state of his intellect, there was the possibility of wrong type of creation! Hence, it was necessary for him, to have the “loving” relationship with our Lord, along with the appropriate “Jnana”. Hence, the following prayer.

सोऽयं समस्तजगतां सुहृदेक आत्मा-

सत्त्वेन यन्मृडयते भगवान्भगेन।

तेनैव मे दृशमनुस्पृशताद्यथाहं स्रक्ष्यामि-

पूर्ववदिदं प्रणतप्रियोऽसौ॥२२॥

VERSE 22 Meaning: “Oh Lord! You are the highest supreme “Aatma”, and the best “friend” of this entire Universe! You shower your mercy and grace on those, who surrender to You, having taken “refuge” in You! Kindly bless my intellect also, to function usefully (for creating this Universe as per your desire), through the same “Jnana” and “opulence” (Aishwaryam) through which You confer bliss on this entire Universe! — So that, with your grace, I will be able to create this Universe, like it was done, in the previous Kalpa (aeon)!”

श्रीसुबोधिनी : सोऽयमिति। सोऽयं भगवान् येन सत्त्वेन जगन्मृडयते, तेनैव मे दृशमनुस्पृशतादिति संबन्धः। सर्वेषां हितकारित्वात्, औदासीन्याभावात्, आवश्यकत्वाच्च भगवतो ज्ञानं सृष्ट्यावपेक्षितम्। तदर्थं विशेषणत्रयमाह—समस्तजगतां सुहृत्, एकः, आत्मेति। एकत्वात्सर्वत्र तुल्य एकस्वभाव इत्यर्थः। आत्मत्वादावश्यकः। सत्त्वेनेति ज्ञानसुखकारणभूतसत्त्वगुणेन यद्यस्मात्कारणात् मृडयते सुखयति, यदिति प्रसिद्धं वा। जगत्कर्मणः स्पष्टत्वादवचनं वा। भगेनेति। तत्सत्त्वं

भगवात्मकमैश्वर्यादिषड्गुणरूपम्। तेन मे दृशमनुस्यूशतादिति षड्गुणा
ऐश्वर्यादयः प्रार्थिता भवन्ति। ततः किमत आह—यथाऽहं स्वक्ष्यामि
पूर्ववदिति। उद्वेगाज्ञानवैषम्यानि यदा गमिष्यन्ति, तदा पूर्ववदेव करिष्यामि।
नन्वेतावत्कथं दास्यतीत्याशङ्क्याऽऽह—प्रणतप्रियोऽसाविति। असौ प्रणतप्रियः,
प्रणतः प्रियो यस्येति। प्रियाय हि सर्वमेव दीयते। असावेवेतादृशो नाऽन्य
इत्यर्थः॥२२॥

चित्तस्य भगवच्चरित्रपरतां प्रार्थयते—

SRI SUBODHINI: This is the highest Lord, who enables the Universe, to become happy with His “Satwa” quality! Let my eyes always get the vision of this highest Lord only, as our Lord is the benefactor of everyone. He never forsakes anyone. I need the “Jnana” of our Lord, to enable me, to create this Universe!” There are three attributes of our Lord, referred to here viz. (1) Our Lord is the best friend of the entire Universe. (2) He is “one — unique” only and (3) He is the “Aatma” of everyone. “Oh Lord! As You are the “Aatma” of everyone, You are needed by everyone! You make everyone happy and blissful, through your “Satwa” quality, which is the basis and cause of bliss with “Jnana”! (Bhagena). What will happen through this? “I am eager to create the new Universe, like I had done before. Through my eyes becoming related to your divine self, Oh Lord! I will be able to get rid of unnecessary abruptness (indiscipline), ignorance and wrong actions”! How, will our Lord, bless Lord Brahma with this power? This doubt is removed by telling that, **“OUR LORD LOVES LORD BRAHMA (AS ALSO HIS DEVOTEES) — PRANATA PRIYOH SOW — AS, HE HAS PROSTRATED TO OUR LORD, HAVING SURRENDERED TO HIS FEET! HE USUALLY GIVES “EVERYTHING” TO THESE SURREN-**

DERED DEVOTEES! HE IS THE MOST COMPASSIONATE LORD. THERE IS NO ONE ELSE LIKE HIM, WHO IS SO LOVING AND KIND!

Through the next verse, Lord Brahma is praying to our Lord, "Let my mind be lovingly attached, at all times, on your stories and "Leelas"."

एष प्रपन्नवरदो रमयाऽऽत्मशक्त्या-

यद्यत्करिष्यति गृहीतगुणावतारः।

तस्मिन् स्वविक्रममिदं सृजतोऽपि चेतो-

युञ्जीत कर्मशमलं च यथा विजह्याम्॥२३॥

VERSE 23 Meaning: "Oh Lord! You are the eternal wish-fulfilling tree of the prayers and desires of your devotees (Kalpataru)! You will be enacting, along with your power of Goddess Sri Laxmiji, through many incarnations to be taken, based on your qualities/attributes (Gunas), wonderful "Leelas"! This effort of mine to originate this Universe, is also one of your wonderful "Leelas" only! Hence, kindly inspire my mind, when I undertake to do this creation. Kindly give me strength, so that I am able to keep myself unpolluted, through the dirt of "ego", caused by this task."

श्रीसुबोधिनी : एष प्रपन्नवरद इति। यदि चित्तं भगवच्चरित्रपरं न स्यात्तदाऽहङ्कर्तृत्वाद्भवं स्यात्, प्रमादाद्विषमकृतिजनितदोषो नाशश्च। चरित्रं सत्त्वांशेन कृतम्, चित्सहितेन वा विशिष्टेन वा भेदेन, तादृशमानन्दं न जनयति। अतो ब्रह्मानन्दरूपया रमया लक्ष्म्या, भेदाभावाय आत्मशक्त्या, प्रपन्नानां वरदानार्थं यद्यत्करिष्यति। तत्राऽपि स्वाधिकारानुसारेण ग्रहणार्थम्—गृहीतगुणावतारः गृहीता गुणावतारा येन। गुणानां धर्माणामवताराः पूर्वमुक्ताः, 'यत्रोद्यतः' इत्यादिना। अथवा, गुण भगवदीयाः सर्वे पुरुषस्थिता अभिव्यक्ता जाताः, ते गुणावताराः; तानादाय यद्यत्करिष्यतीति बहव एव

पदार्था भगवदीया भवन्ति कालकर्मस्वभावकृतातिरिक्ताः। सामान्योऽधिकृतत्वात् तत्राप्यऽहमेव कर्ता। अतस्तस्मिंस्तव चरित्रे इदं तव पराक्रमरूपं जगद्भगवदीयं सृजतोऽपि मे यथा युञ्जीत, त्वच्चरित्र एव चित्तं सर्वदा युक्तं भवेत्। यद्यपि कालादिकृतसृष्टौ चरित्रपरता चित्ते युक्ता, गर्वाभावार्थं भगवत्प्रमरणार्थं च; भगवदीयसृष्टौ तु नोपयुज्यते, पूर्वोक्तदोषासम्भवादित्याशङ्क्य, अत्रापि दोषद्वयं सम्भवतीति तन्निराकरणार्थं चरित्रपरता युक्तैव। अत्र सृज्यानां भगवदीयत्वादणुमात्रेणाऽपि भगवदिच्छावैपरीत्येन कृतिर्भवेत्, तदा भगवद्द्रोहः स्यात्, सृज्यानां चाऽऽक्रोशः। तदुभयनिराकरणार्थं स्वविक्रममिदं सृजतोऽपि चेतो युञ्जीत। किञ्च, कर्मणा जायते सर्वथा शमलम्, सृज्यानां सर्वथा हिताकरणात्। तच्च शमलं यथा विजह्याम्॥२३॥

वेदविस्मरणं यथा न स्यात्, रूपसृष्टेर्नामाधीनत्वात् कर्मबोधनार्थं च वेदोऽपेक्ष्यत इत्याह—

SRI SUBODHINI: “If my mind is not lovingly attached to the remembrance of my Lord’s “Leelas” and glory, then I will get “pride” in my mind that, “I am the creator of this Universe!” This will lead to my forgetting my own origin from our Lord, and also lead to “blemish” and destruction! This creation of the Universe, is exclusively done by our Lord, with the power of His “Satwa” quality, as also with the help of His power of “Jnana”. But this creation, per se, will not be able to give the highest “bliss” to everyone, till our Lord, along with His “Aatmic” power of Goddess Sri Laxmiji, who is of the eternal form of the bliss of Brahman (Brahmaanandarooपा), enacts His “Leelas”, in this Universe, with a view to confer boons on those devotees, who have surrendered to Him. The purport is, that without our Lord’s incarnations, this creation becomes a dry place, lacking our Lord’s “bliss”. The Lord takes His incarnations, using His various “attributes” (Gunas). [NOTES: These “incarnations” of His attributes, have been de-

scribed in canto 2, chapter 7, verse 1.] Our Lord also expresses all of His divine qualities, which are usually seen, in His divine form, as "Purusha" (Primordial Lord). The creation done with the objects, blessed by our Lord, will certainly be deemed, to be "belonging" to our Lord! The endless divisions in this Universe, will be governed by the factors of time (Kaala), action (Karma) and nature (Swabhaava). Lord Brahma says, "I have now got the authority to do this creation, in a common way! When I engage myself in creating this Universe, which is fully belonging to You, Oh Lord! then, let my mind be always merged, in the contemplation of your "Leelas"! Through this attachment to your "Leelas", I will not get "pride" in my mind, and I will never forget You, either!" In fact, "pride" can never arise, when creation is done for the sake of our Lord, after getting authority and powers from Him! All other 'blemish' (2 in number) are also removed through getting lovingly attached to our Lord's "Leelas".

Lord Brahma thought within himself thus, "This is our Lord's Universe, and His property, which I have been ordered to create! If there is even an "atom" of a defect, in this creation i.e. this Universe is created against the "wishes" of our Lord, then I will be doing a wrong action, which will displease our Lord! Moreover, I will also get the "curse" of the created materials. Hence, with a view to remove these two defects, though I am going to create this Universe, with the power and grandeur of our Lord's strength, I should always keep my mind fixed on our Lord. This is the only proper way! As every material created, cannot attain the same type and level of "benefits", I am bound to incur some "sin", in creating all these objects! I am praying to our Lord, seeking His grace, so that, these "sins" do not affect me,

and if they did affect me, then let their effect be removed with our Lord's grace! "OH LORD! LET MY MIND, IN THIS WAY, BE ALWAYS DEEPLY ATTACHED TO YOUR "LEELAS" AND STORIES!"

The creation of "forms" is within the control of the creation of "names". Hence, this creation can be done, only through the knowledge of the Vedas. Hence, Lord Brahma desired, that he should not forget the Vedas — as per the following prayer.

नाभिहृदादिह सतोऽम्भसि यस्य पुंसो-

विज्ञानशक्तिरहमासमनन्तशक्तेः।

रूपं विचित्रमिदमज्ञस्य विवृण्वतो मे मा रीरिषीष्ट-

निगमस्य गिरां विसर्गः॥२४॥

VERSE 24 Meaning: "Oh Lord! I have got originated from the lotus flower emanating from your navel, when You, as the Primordial Purusha, with limitless powers, were sleeping on the waters of dissolution! I am indeed the symbol of your special Jnana, having been originated by You! Hence, when I am engaged in the expansion of this wonderful nature of this Universe, let me not lose, through your grace, my power and memory of chanting, through my words, viz the Vedas!"

श्रीसुबोधिनी : नाभिहृदादिति। इहाऽम्भसि सतो यस्य पुंसो नाभिहृदात् अहमासम्, तस्यैवाऽनन्तशक्तेर्विचित्रं रूपं विवृण्वतो मे गिरां विसर्गो वेदो मा रीरिषीष्ट नाशं माऽपगच्छतु। इह सत इत्यग्रे तिरोभावात् प्रश्नानुपपत्तिः। त्वत् एवोत्पन्नत्वात् अन्योऽपृष्टः। विज्ञानशक्तित्वाद्विस्मरणानौचित्यम्। विचित्रं रूपमिति विस्मरणे हेतुः। नाभिहृदादित्यन्वेषणक्लेशसूचनम्। अनन्तशक्तेरित्यविस्मरणदानसामर्थ्यम्। अहमिति यत्कृपया एतावत्त्वम्, सा कृपा ह्यग्रेऽपि निर्वाह्येति सूचितम्। अस्य रूपमिति वचनात् 'हलान्तं ब्रह्मवर्चसम्' इति न्यायेन

वेदस्फुरणहेतुधर्मनाशः। सूचितः। चकाराद्भगवदपराधश्च। विशेषेण परित्यागः सवासनम्, न प्रायश्चित्तवत्। 'रिष हिंसायाम्' इति धातोः सन्नन्ताल्लुङ्, (अडभावश्च माङ्योगात्) 'ऋ गतौ' इत्यस्याऽऽशीर्लिङि रीडादेशे कृते वा रूपम् (?) । सर्वथा छान्दसाश्रयणं केनाऽप्यंशेन 'श्नाभ्यस्तयोः' इति (?) ह्रस्वेऽपि छान्दस ईकारादेशे 'झलोझलि' इति षलोपः (?)। विविधः सर्गो वेदे, ब्रह्मणः सर्वमेव वाक्यं वेदरूपमिति वा। निगमस्य वेदस्य गिरामिति देवताशब्दान्तरव्यावृत्त्यर्थमुक्तम्। मा वेदो विस्मृतो भवत्विति वक्तव्ये, यत् प्रकारान्तरेण कथनम्, वरेण स्मरणमात्रव्यावृत्त्यर्थम्, यथाऽन्यदीयमपि स्मरति। अत एव मा लुप्यतामिति प्रश्नः॥२४॥

संतोषपूर्वकं विषाददूरीकरणं प्रार्थयते—

SRI SUBODHINI: "Oh Lord! I have got originated, with the power of special "Jnana", from the lotus flower, emanating from your navel! When I am engaged in expanding the wonderful creation of our Lord, who is the Primordial Purusha, then, it is my prayer, that I should not lose the memory of the Vedas". Lord Brahma was aware that, after some time, our Lord will make His divine form "disappear"! Hence, Lord Brahma felt it necessary, to pray to our Lord only! He says, "As I have got originated from You, it is indeed appropriate, to pray to You only! I should not ask anyone else! Though, You have endowed me, with the power of "special Jnana", it is possible, that I may forget the Vedas, due to the wonderful nature of this creation!" Here, Lord Brahma refers to the "depth of the navel" — indicating the stress and strain experienced by him, earlier, in finding our Lord, after strenuous search! "Oh Lord! You have limitless powers. Hence, I am praying to You, to bless me, so that, I do not forget the Vedas!" Through the word "Aham" (I, myself), Lord Brahma shows his gratitude to our Lord, telling that, "Only through your grace, I have

attained this status! Kindly continue to shower this grace on me, in the future also!

It is said, that when a Brahmin takes the help of a "plough" i.e. he takes to the occupation of agriculture, then he loses his "brilliance" (Varchas) as a Brahmin! Here, Lord Brahma feels, that due to the onerous task of creating this wonderful Universe, he may stand to lose the basis of Dharma, which is the cause for remembrance and recall of the Vedas! The syllable "Cha" (and) indicates, that Lord Brahma may even incur the sin of committing an "offence", against our Lord! The word "Visarga" is used to mean, "giving up of all types of "latent" tendencies (Vaasanas) also, while renunciation is done" i.e. not the type of giving up, done, for the sake of penitent actions!

In the Vedas, many types of "creations" have been described. All the "words" of Lord Brahma constitute the Vedas! Here, Lord Brahma says, that "I do not require to remember anything else, than the Vedas" (NIGAMASYA GIRAAM). Lord Brahma was also eager, that he should never lose the memory of the Vedas, in any way! He says, "Through your grace and blessings, Oh Lord! let me have the memory of the Vedas, at all times. Let me never forget the Vedas." Alternately, this prayer also means, that Lord Brahma had the certain realization and faith, that he will never forget the Vedas, after getting the grace and blessings of our Lord!

Through the following verse, Lord Brahma is praying for the blessings of our Lord, for the attainment of fulfillment (satisfaction) and removal of his unhappiness.

सोऽसावदभ्रकरुणो भगवान् विवृद्धप्रेमस्मितेन-
नयनाम्बुरुहं विजृम्भन्।

उत्थाय विश्वविजयाय च नो विषादं माध्व्या-
गिराऽपनयतात्पुरुष पुराणः॥२५॥

VERSE 25 Meaning: “Oh Lord! You are the Primordial Purusha — Lord of the Universe! You have limitless compassion! Please kindly open your lotus like eyes, along with your most loving soft sweet smile! Please be gracious, to get up from your bed of serpent Aadisesha, for the sake of the creation of this Universe! Kindly remove my sorrow, through your very sweet words!”

श्रीसुबोधिनी : सोऽसाविति। असौ उत्थाय मे विषादं माध्व्या गिरा अपनयतादिति संबन्धः। प्रार्थितदानसामर्थ्यनिरूपणार्थं स इति पूर्वोक्तनिर्देशः। अदभ्रा करुणा यस्य, दयैव प्रार्थितदाने हेतुः। भगवानिति प्रार्थनीयत्वम्। विवृद्धप्रेमस्मितेन। भक्तक्लेशस्मरणेन भक्ते विवृद्धा भगवतः प्रीतिर्भवति। क्लेशाभावार्थं शास्त्राग्रहव्यावृत्तये किञ्चिन्मोहनमपि करोति। तदा भगवतो ज्ञानशक्तिः रूक्षत्वाभावाय अम्बुनि शीतले विषयसुखे संयुक्तेति जीवोऽपि विषयसुखस्पृष्टो भवति। तदाहे—नयनमेवाऽम्बुरुहमिति। तस्य विजृम्भा विशिष्टो विकाशः। ज्ञानशक्तिरतिविलसिता सर्ववस्तुयाथात्म्यं बोधयन्ती क्लेशं सर्वथैव दूरीकरोति। विशिष्टश्च विकाशः कार्येऽपि तथोद्गमपरः। उत्थिता जगत्सृष्टिरनलसा भवतीत्युत्थायेत्युक्तम्। विश्वविजयाय चेति। विश्वस्मिन् विजयः स्वभावादिव्युदासने स्वाभिप्रेतविधित्सा, तत् विश्वस्मिन्नेव। चकाराद्विश्वस्य स्वानुगुणतायै। नो विषादं पूर्वोक्तमस्मद्विषादम्। न इति स्वान्त्रस्थितभूतसहिताभिप्रायम्। माध्व्या गिरेति स्नेहप्रतिपादकेन वचनेन ईश्वराज्ञायाः कठिनत्वशङ्कयोक्तम्। पुराणः पुरुष इति पितामहत्वेन समत्वाया। नयनाम्बुरुहविजृम्भणं विश्वविजयरूपेष्टसिद्धौ विषादनिराकरणे च हेतुः, वाणी च। परमेकं कर्तृप्रविष्टमलौकिकद्वारा तदुभयकर्तृ, एकं तु लौकिकद्वारा। एतत्सर्वं कार्यभिनिविष्टः करिष्यति नवेति संदिह्य पुरुषोत्तमभावं तत्र निरूपयति—पुराण इति॥२५॥

स्वार्थं सर्वं प्रार्थितमिति ब्रह्मकल्पवद्धक्तिप्रह्वीभावात्, बहुकालभोगेन मध्येऽपराधसम्भवाद्गुणत्रयस्य व्यवधायकं बोधयन् चिरकालेनोत्तरं दत्तवानित्याह—त्रिभिः—

SRI SUBODHINI: “Oh Lord! be gracious to get up and remove my sorrow, through your very sweet words!” The syllable “Saha” (He, the Lord) denotes our Lord, to whom the “praise” was being sung so far! Lord Brahma says, that the Lord is not only full of grace, but is also fully capable of blessing him, with all the desired goals. Why does our Lord, bless the devotee with whatever is prayed for? Answering this, it is said, that OUR LORD IS VERY COMPASSIONATE (ATHYANTA DAYAALU), AND HIS COMPASSION IS THE REASON, FOR HIS GIVING HIS “BLESSINGS”! The word “Bhagawaan” (the Lord) indicates, that OUR LORD ONLY SHOULD BE “PRAYED FOR”!

LORD BRAHMA SAYS, “OH LORD! WHEN YOU GET THE REMEMBRANCE OF THE SORROW OF YOUR DEVOTEES, THEN, YOUR LOVE FOR YOUR BHAKTHAS, GETS INCREASED! DUE TO THIS “LOVE” ONLY, YOUR SOFT, SWEET SMILE BECOMES VISIBLE! YOU REMOVE THE SORROW AND DIFFICULTIES OF YOUR DEVOTEES, THROUGH YOUR SMILE! YOU MAKE THEM GIVE UP THEIR DEPENDENCE ON THE SCRIPTURES, AND ALSO CAUSE “MOHANAM” — LOVE FOR YOU! (i.e. they now surrender to our Lord completely and depend on Him only).

Our Lord’s “eyes” symbolized by the power of Jnana, was NOW seen along with the “cold water” viz. related to the happiness of objects! This was done by our Lord, so that the “Jeeva” also may get touched, by the objects

and materials! (Nayanaabhuraham). The purport of this is, that the “eyes” (the power of Jnana) symbolize the “lotus flower”. As the “eyes” got opened, the power of “Jnana” got expanded, and it shows every object, as it is, very clearly ie it’s truthful nature. This removes the sorrow of everyone! All individuals also get the “knowledge” through this!

The word “Uthaaya” (got up) means, that by doing the task, after getting up, the Lord ensured, that no one, who is created, becomes “lazy”. The word “For the sake of victory of the Universe” (VISWA VIJAYAYA) are used to mean, that Lord Brahma desired to create this Universe, as per our Lord’s desire, after having kept under his control, his “nature” (tendencies). The syllable “Cha” (and) indicates, that Lord Brahma desired, that the created Universe, should be useful and obedient to him (i.e. the Lord)! Lord Brahma desired, that no “sorrow”, should get originated, due to creation. The word “Naha” (we) used in plural, denotes, that the “sorrow” desired to be removed, is not only His own, but also for the sake of the “Jeevas”, who were “stationed” inside him! Lord Brahma prays to our Lord, to remove this “sorrow”, through our Lord’s “loving” words (our Sri Mahaprabhuji says here, that the “orders” of our Lord are often very “hard”). “Oh Lord! You are like our loving “grandfather”, as You are the most ancient and Primordial Lord (Puraana Purusha) of this Universe! Your opening the lotus like eyes and sweet words, will remove the sorrow, and make us attain the fulfillment of our desires! But, the first cause viz. the “opening of the eyes” itself fulfills both the tasks, (i.e. removal of sorrow and the fulfillment of all desires) after having entered into Lord Brahma. The second cause viz. the “words” (Vaani) does it’s work, in

the “worldly” way. But all this will be done, through the grace of our Lord only — as our Lord is Sri Purushothama and as He is the most “ancient” of all — i.e. the “first” among all and the veritable ‘beginning’ of everything! Hence, OUR LORD WILL CERTAINLY BLESS US ALL!

Lord Brahma, in this way, prayed to our Lord, for his own sake — as due to His Bhakthi, during the Brahmakalpa, he had, in deep humility enjoyed the bliss of our Lord! But now, the three “qualities” (Satwa, Rajas and Tamas), intervening in between, might make Lord Brahma, commit “offences” against our Lord. The “impasse” created by these three qualities is also described. But our Lord, did not give His reply, for a long time — as per the following three verses.

मैत्रेय उवाच।

स्वसंभवं निशाम्यैवं तपोविद्यासमाधिभिः।

यावन्मनोवचः स्तुत्वा विरराम स खिन्नवत्॥२६॥

VERSE 26 Meaning: “Sage Maitreya said, “After telling like this, to his own “father” (i.e. our Lord) through his penance, Vidhya (knowledge) and Samaadhi (union of the mind), Lord Brahma continued to sing the “praise” of our Lord, till his mind and words’ strength were present! Later, he became sorrowful, and became silent, as though, he had become peaceful, though he was tired!”

श्रीसुबोधिनी : स्वसंभवमिति। यावज्ज्ञानं ब्रह्मणो भगवद्विषयं जातम्; तपसा, उपासनया, समाधिपर्यन्तयोगेन च। स्वसंभवं स्वपितरम्। एवं पूर्वोक्तप्रकारेण निशाम्य ज्ञात्वा। स्वस्य यावन्मनःसामर्थ्यं तावत् कल्पयित्वा, यावद्वाचा वक्तुं शक्यं तावत् स्तुत्वा, तूष्णीं स्थिते भगवत्यनवसरोऽयं वेति

संदिह्य स्वयमपि तूष्णीं स्थितः। भगवन्तं प्रसन्नवदनं दृष्ट्वा
पूर्वखेदस्याऽप्यनुवृत्तत्वात्। खिन्नवदित्युक्तम्। यथा यथा स्तूयते तथा तथा
ज्ञातं इति ज्ञानमप्यन्ते निरूपितम्॥२६॥

मध्ये भगवद्विचारोऽपि कालविलम्बहेतुर्जात इत्याह—

SRI SUBODHINI: Through penance, through worship and through the practice of “Yoga”, till he attained “Samaadhi” (union of mind with the Lord), Lord Brahma had got the “Jnana”, which is related to our Lord. Now, as per the capacity of his mind, Lord Brahma contemplated on the glory of our Lord. He made continuous “praise” of our Lord, as permitted by the strength of his “words” (Vaani), and became “silent”, as he saw our Lord also was remaining “silent”. He now concluded, that there was nothing more “special” to be told. Lord Brahma became little sorrowful, peaceful and became silent too! He has seen, on the one side, that our Lord was very pleased. But, on the other side, he remembered his previous “sorrow”, and became as though, he continued to remember that sorrow! In fact, he had secured the “Jnana”, about our Lord, as he continued to sing our Lord’s “praise” i.e. in the end, he had attained the “Jnana”, about our Lord.

In the meantime, the delay, in the response of our Lord, was caused by our Lord’s own “contemplation” (Vichaara) — as per the following verse.

अथाऽभिप्रेतमन्वीक्ष्य ब्रह्मणो मधुसूदनः।

विषण्णचेतसं तेन कल्पव्यतिकराम्भसा॥२७॥

VERSE 27 Meaning: “Later, on understanding the mind of Lord Brahma, our Lord Sri Madhusoodana, knew, that Lord Brahma was very much afraid of the waters of the dissolution of the Universe! He also knew,

that Lord Brahma did not have any definite and determined thinking regarding the creation of this Universe!"

श्रीसुबोधिनी : अथेति। आनन्तर्यं कालविलम्बात्। अभिप्रेतं स्वसमानज्ञानैश्वर्यं प्रार्थयत इति। अन्वीक्षणं निश्चयः, तस्मिन् दत्ते वा कालान्तरे अपकारो न भवेदित्यन्वीक्षा। ब्रह्मण इत्यधिकारित्वम्, तेन तथा प्रार्थनायामपि नाऽपराधः। मधुसूदन इति तद्धिताचरणं भगवतः स्वाभाविकम्। यथा अनिष्टं निवर्तयति तथेष्टं संपादयतीत्यर्थः। विषण्णचेतसमिति दया। अधिकारित्वात्, तस्य शक्यत्वाच्च साधनोपदेश एव। तेनेति पूर्वोक्तेन भगवद्रहितेन। भगवदीयत्वे तु तस्योद्वेगो न स्यात्, भगवदीयकार्यं चानुगुण्यं स्यात्। अभगवदीयत्वार्थमाह—
कल्पव्यतिकराम्भसेति। कल्पस्य व्यतिकरो नाशः, तत्साधकेनाऽम्भसा। तस्मादग्रिमभगवच्चरित्रं तस्य दुःखनिवारकमपीत्येतदुक्तम्॥२७॥

स्वार्थं चैतदुःखम्। भगवत्कार्यार्थं तु यदुःखं तत्साक्षादेव निवारयतीत्याह—

SRI SUBODHINI: There was delay, in the response, of our Lord. The Lord knew, that Lord Brahma was praying to be blessed, with "opulence and Jnana", like those of our Lord Himself! Our Lord also got determined to bless Lord Brahma with these, (Anveekshana) as per as his prayer! - though there was some delay in blessing Lord Brahma, with these virtues. Lord Brahma is a deserving authority to be blessed by our Lord (Brahmaanaha). Hence, his prayer also was appropriate! The holy name of our Lord viz. Madhusoodana has been used to indicate, that OUR LORD'S NATURAL "DHARMA" IS TO HELP AND LOVE HIS "DEVOTEES"! (HERE, LORD BRAHMA). OUR LORD, AS HE REMOVES THE SORROW AND DIFFICULTIES OF HIS DEVOTEES, WILL SIMULTANEOUSLY ADD ALSO THE DESIRED OBJECTS OF HIS "BHAKTHAAS"! Lord Brahma was considered by our Lord, as a most deserving person, for His compassion (Vishannachetasam). Due to his "authority and deserving"

nature, Lord Brahma was also a fit person, to be instructed on the “spiritual discipline” (Saadhana). The water of “dissolution” of this Universe, was not belonging to our Lord (i.e. not infused with His presence and powers). If it was really “belonging to our Lord” (Bhagawadeeya), then the waters would not be so “stormy”, (agitated) and would have got interested and cooperated in the various “tasks” of our Lord! In fact, this “water” has been described, as the one, which was responsible for the destruction of the last “aeon” (Kalpa). Hence, this “water” is not considered, as being “belonging” to our Lord! Due to all this, Lord Brahma’s mind became a little unhappy (sort of)! Later, it will be told, that Lord Brahma’s sorrow will be removed (i.e. when it will take place!”

Lord Brahma’s “sorrow” was personal. The “sorrow” pertaining to the performance of our Lord’s “tasks”, will be removed, by our Lord Himself. This is being described, through the following verse.

लोकसंस्थानविज्ञान आत्मनः परिखिद्यतः।

तमाहाज्गाधया वाचा कश्मलं शमयन्निव॥२८॥

VERSE 28 Meaning: “Lord Brahma had become unhappy, due to his ignorance, as to how he should create the “bodies”, pertaining to each type of the “worlds” in this Universe! “How can I attain this knowledge?” Our Lord, realizing the actual mental situation of Lord Brahma, began to speak, with His brilliant voice, removing the unhappiness of Lord Brahma!”

श्रीसुबोधिनी : लोकसंस्थानविज्ञान इति। लोकानां सम्यक् स्थानं यथोपयोगं देहादौ स्थितिः, तद्विषयकज्ञानार्थं परिखिद्यतः परितः खेदं प्राप्नुवतो ब्रह्मणः। आत्मन एव हेतोः, ज्ञायत एव साधनेन साध्यमिति। साधनमकृत्यैव

साध्यप्रेप्सुः खिन्नो भवत्येव। तपोऽपि शीघ्रमेव निवर्तितमिति भगवतो विलम्बः। तदर्थमेव शयान एव भगवानाविर्भूतः। स तु तदकृत्यैव उत्तालो भूत्वा, स्तोत्रं प्रार्थनां च कृत्वा, तूष्णीं स्थितः। एतादृशमपि तं भगवानाह। अगाधा वाणी भगवतः, अभिप्रायाज्ञानात्। कश्मलमुभयविधम्, शमयन्निवेति साधनोपदेशात्॥२८॥

तत्र प्रथमं ज्ञानबुद्धिसंयोगे उत्तरमाह—मा वेदेतिदशभिः। वाक्यैरेव चतुर्थोत्तरं भवति, द्वितीयं तु वरदानादेव, तृतीये त्वल्पः प्रयासः, अतः सपरिकरं प्रथममेवोत्पादयति—

SRI SUBODHINI: Lord Brahma was worried, that he should be able to establish the worlds and the “beings”, of this created Universe, in their appropriate places! He was anxious to get this knowledge. This unhappiness was caused by this blemish i.e. lack of knowledge! — as every task can be completed through a way or an “instrument” (aid — help — Saadhan). Without effort, no one can attain any result. He will become unhappy, if he desires results, without any efforts! Lord Brahma had also given up his penance. Due to this, our Lord had delayed his response. Even then, being compassionate, our Lord, woke up for the sake of Lord Brahma, although He was sleeping happily (i.e. manifested). Lord Brahma however, had given up, both his penance and singing of “praise”, and had become silent! Our Lord now began to speak, about His instructions. On the “way and efforts” necessary, to be done by Lord Brahma, while removing his two “kinds” of sorrow.

Lord Brahma, through his prayers, had asked for 4 objects/materials. Out of these, the first prayer pertaining to Jnana and intellect (Buddhi) and the “union” of both of these, will be answered through the verses 29 to 39, of this chapter. The “fourth” prayer will be answered, by

our Lord, through His “words”, through which Lord Brahma’s “sorrow” was removed. The second prayer of “let my mind be always one and joined with our Lord” – this prayer can be got only, through a “boon” being given by our Lord! The third prayer viz. “let me never forget the Vedas” - this prayer involves very little efforts only! Our Lord, in the first instance, answers the first prayer.

आलस्याभावतपसी भगवज्ज्ञानसाधने।

सर्वत्राऽन्वीक्षणं चैत्र ज्ञानेनैव मलक्षतिः ॥१॥

KAARIKA 1 Meaning: “In this first Kaarika, the purport of 29th verse viz. a devotee should not become “lazy at all” is being told. He should also do “penance” – as told in the 30th verse. These two ways only can make the devotee attain the “Jnana” of our Lord. THAT A DEVOTEE SHOULD SEE OUR LORD AT ALL PLACES, IN THE FULLEST WAY – this truth is told in the 31st verse! This indeed is the real spiritual effort! (Saadhan). The “obstacles” which are experienced in the attainment of our Lord (Malam – Dosham – blemish) are all destroyed through this “Jnana” blessed by our Lord about Himself!”

चरित्रपरता हेतुर्मलाभावे विचारितः।

स ज्ञानेनैव संसिद्धो ह्यतस्तत्फलमीर्यते ॥२॥

KAARIKA 2 Meaning: “THE ONLY WAY OR SPIRITUAL EFFORT, REQUIRED FOR PREVENTING THE ENTRY OF “BLEMISH”, (DOSHAM) IS THE TOTAL DEPENDENCE AND LOVING ATTACHMENT TO THE HEARING AND REMEMBRANCE OF OUR LORD’S “LEELAS”! THIS IS THE MOST CERTAIN PATH! THIS LOVING ATTACHMENT TO OUR LORD’S “LEELAS” CAN OCCUR ONLY, THROUGH “JNANA”!

HENCE, THIS IS REGARDED AS A “RESULT” OF JNANA! The purport of this Kaarika is explained in the 33rd verse.”

सुखे हेतुश्च तज्ज्ञानं स्वसंबन्धविशेषणात्।

गर्वाभावे वरदानान्नाऽन्यथेति निरूपितम्॥३॥

KAARIKA 3 Meaning: “Through the conferring of the “boon”, the “ego” was destroyed. Hence, this “boon” did not go waste! As the “Jnana”, got through this “boon”, was related to our Lord, it originated great “bliss” and happiness. This is the purport of the verse 34. Our Lord had given the “boon” to Lord Brahma, during the aeon of Brahma (Brahmakalpa). It did not go “waste”, and this is a result, of our Lord’s exclusive grace.”

स्वाभाविकस्य दोषस्य निवृत्तिश्चाप्यनुग्रहात्।

मत्स्वरूपस्य विज्ञानं जातमेव तदेव तत् ॥४॥

KAARIKA 4 Meaning: “Through the grace of our Lord, the removal of the quality of “Rajas” was also achieved. Lord Brahma knew, that “I have attained the “Jnana” about our Lord’s divine “form”.” He had prayed for the union of Jnana and his intellect, and the same was attained. This is the purport of the verse 35.”

मया तथैव च कृतमाविष्कारः स्तुतौ कृतः।

ममैवाऽनुग्रहात्सर्वमित्येषा ह्युपसंहतिः ॥५॥

KAARIKA 5 Meaning: “The Lord told, “I have done only, that which you had described, in your “praise”. In other words, I have manifested Myself. Only through My grace, everything is made possible or happens”. In this way, this topic is concluded. The purport of the 36th verse is completed, through the 39th verse. The same has been told, in the first part of this

Kaarika. In the latter part of this Kaarika, the purport of verse 38 has been explained i.e. the subject of the relationship of Jnana, with the intellect, has been concluded."

द्वितीयस्योत्तरं वेदैश्चतुर्थोऽप्युक्त एव हि।

भवेदिति कृतं स्तोत्रं चरित्रं भक्तिहेतुकम् ॥६॥

KAARIKA 6 Meaning: "The answer to the second prayer has been given, through the 4 verses (from 39 to 42). The answer to the 4th prayer has been told also i.e. the origin of Bhakthi to our Lord is caused by the "praise" sung by Lord Brahma. In this Kaarika, the purport of the verses 39 to 42 has been described."

नाऽन्यत्र विनियोक्तव्यं भक्तिर्नित्या न साधनम्।

वेदाविस्मरणे हेतुर्देह एव कृतः पुरा।

तदाहैकेन तेनैते कला श्लोका निरूपिताः ॥७॥

तत्र प्रथममालस्याभावमाह—

KAARIKA 7 Meaning: " "Bhakthi" to our Lord is not an effort, practice, path or a way! (Saadhan). It is the "result" (Phalam) itself! Hence, it should be observed on a permanent (daily) basis. Hence, this "Bhakthi" should not be used for any other purpose. For the sake of not forgetting the Vedas only, even from the first instance, the "body" (of Lord Brahma) has been made. This "meaning" has been told, through these 15 verses."

Through the following verse, our Lord says, "You should not be lazy at all".

श्रीभगवानुवाच।

मा वेदगर्भ ! गास्तन्दीं सर्गे चोद्यममावह।

तन्मयाऽऽपादितं ह्यग्रे यन्मां प्रार्थयते भवान्॥२९॥

VERSE 29 Meaning: "Oh! Brahma, who is the origin of the Vedas! Never be lazy! Put efforts to create this Universe! I have already readied everything for you, even from the first instance, for which, you have done this prayer."

श्रीसुबोधिनी : हे वेदगर्भ तन्दीं मा गाः आलस्यं मा कुर्वित्यर्थः। सर्गे उद्यमं चाऽऽवह सर्गकरणार्थमुद्युक्तो भव। चकारात्साधने मतिः कर्तव्या। साधनमेव न जानामीति चेत्तत्राऽऽह-तन्मयाऽऽपादितमिति। यन्मां त्वं साधनं प्रार्थयसे, तन्मया पूर्वमेवाऽऽपादितम्। हि युक्तोऽयमर्थः, अन्यथैतावद्दूरे साधनपरम्परा न भवेत् अतः साधनस्य सिद्धत्वादांशस्यं त्यक्तव्यमिति भावः॥२९॥

ज्ञानार्थं च तपः कुर्वित्याह-

SRI SUBODHINI: "Oh Brahman! Give up the "lethargy"! Please put efforts for creating the Universe! The syllable "Cha" indicates, that our Lord desired, Lord Brahma to use his "intellect", in this effort! If Lord Brahma were to say, that he was not aware of the nature and way of the efforts to be done, and how can he then put his intellect, on this effort? Answering this, our Lord said that, "I have already made ready, the instruments for creation! You have been praying to me for these only, up to now! The syllable "Hi" (yes indeed) reemphasizes this point. If this was not so, these "efforts" would have got lost, when I had come to give this "Darsan" to you! Hence, please be assured, that all the instruments for creation, are already set in motion and now, you give up your laziness, and prepare yourself to create this Universe."

"For the sake of attaining "Jnana", you should do "penance"." — Thus spoke our Lord, as per the following verse.

भूयस्त्वं तप आतिष्ठ विद्यां चैव मदाश्रयाम्।

ताभ्यामन्तर्हृदि ब्रह्मन् ! लोकान् द्रक्ष्यस्यपावृतान्॥३०॥

VERSE 30 Meaning: “Oh Brahman! Now begin to do penance, and attain the Jnana, which is pertaining to Me! (i.e. remember the Jnana of Sri Bhagawata). Through this, you will be able to see all the worlds, very clearly, in your inner mind!”

श्रीसुबोधिनी : भूयस्त्वमिति। यथा पूर्वं तपः कृतम्, तथैव ततोऽपि भूयस्तपः कर्तव्यम्। पुनः पदादिपरित्यागेन भूयःपदप्रयोगेण अर्थद्वयमभिप्रेतमिति ज्ञायते। तपसि आस्था कर्तव्या, विद्या मदुपासनायै कर्तव्या। सा चोपासना मद्विषयैव। ताभ्यामुपासनातपोभ्यां हृदयमध्य एव अपावृतान् लोकान् द्रक्ष्यसि। ब्रह्मन्निति संबोधनं तदधिकारद्योतनार्थम्। न हि ब्रह्मभावव्यतिरेकेण कश्चित्स्मिन् लोकान् द्रष्टुमर्हति। अपावृतान् मदीयान्, अन्ये तु त्रिविधा जीवाः कालादिभिरावृता एव भवन्ति। सर्वेषामेव जीवानामपावृतत्वे तु त्रैविध्यं न स्यादिति केचित्। परमार्थतो वा अपावृताः सर्व एव॥३०॥

SRI SUBODHINI: ‘You had done penance before. Please do this type of penance,’ in a special way, again!’ The word used by our Lord is “Bhooyaha”, which has two meanings. Firstly, our Lord wanted Lord Brahma to be sincerely developed, in the performance of the penance (Sraddha). Secondly, “you should also attain the “Jnana”, so that you are able to perform My service and worship. Due to this, you will see, in the middle of your heart only, all the “worlds” very clearly! – i.e. without any “covering” or interception!” “Oh Brahman!” - with this addressal, our Lord has exhibited his view, that Lord Brahma was a deserving authority, to get this “vision”, in his heart. Without the attitude of “Brahman”, no one is capable of seeing the “worlds” in one’s own heart! Our

Lord took care to say, that these "worlds" will be very clearly "seen" i.e. without any "covering". This was told by our Lord to emphasize, that these "worlds" are His only! All the "Jeevas", who are of 3 kinds, are also, in their "true being and nature" not "covered" by the factor of "time" (Kaala) etc. — as any "covering" will not make them, equipped with the three "knowledges". Hence, the "Jeevas", in reality, are without any "coverings" at all! (i.e. they are "Divine" and "part" of our Lord)

तत आत्मनि लोके च भक्तियुक्तः समाहितः।

द्रष्टाऽसि मां ततं ब्रह्मन् ! मयि लोकांस्त्वमात्मनः॥३१॥

VERSE 31 Meaning: "Then, fully equipped with 'Bhakthi' (total devotion to Me) and a controlled mind, (i.e. with the attitude of 'sameness') which is peaceful and concentrated (ie ONE), you will see Me, as all-pervasive, in this entire Universe and in yourself! You will also see the entire Universe, and yourself, as being present in Me only!"

श्रीसुबोधिनी : ततो भवानात्मानं प्रजावदन्तरतमान् लोकांश्च दृष्ट्वा (?) आत्मत्वेन ज्ञानात् स्वस्मिन् लोके च भक्तिर्भविष्यति। स्नेहांशोऽस्त्येव, माहात्म्यस्य दृष्टत्वात्। स्नेहो माहात्म्यं च मिलितं भक्तिर्भवति। लोके च अपावृतत्वदर्शानामाहात्म्यज्ञानम्, स्वान्तरत्वात्स्नेहः, एवमुभयत्र भक्तियुक्तः। तत्रैको दोषः सम्भवति, भगवतस्तुल्यता। तदभावार्थं समाहितो भवेत्। एतदुभयात्मज्ञानं भक्तिश्च न स्वतन्त्रा, किन्तु भगवज्ज्ञानार्थमिति, तज्ज्ञानं कदा भविष्यतीति सावधानः। तदा मां द्रक्ष्यसि। स्वमध्ये लोकान् लोकमध्ये च मामिति, यत्रैव भक्तिस्तन्मध्ये स्थिताः प्रकाशन्ते। अतः तत्त्वमस्याद्यपि बोधनं स्वरूपे ब्रह्मणि भक्त्यर्थम्। ततः स्वस्मिन्नेव स्थितं भगवन्तं द्रक्ष्यतीति। ननु स्वस्मिन् लोके च भक्तौ कथं भगवत्साक्षात्कारः? तत्राऽऽह—ततमिति। सर्वत्र व्याप्तम्। पुनर्ब्रह्मन्निति संबोधनं प्रकृतोपयोग्यधिकारसूचकम्। तदा मयि भक्तिरस्त्येव। तदा तानेव मद्वतानपि द्रक्ष्यसीत्याह—आत्मसम्बन्धिनि मयि लोकानिति॥३१॥

नन्वेवं ज्ञानस्य किं प्रयोजनमित्याशङ्क्य खण्डशो ज्ञानप्रयोजनान्याह। तत्र लोके विततं भगवज्ज्ञानं सर्वदोषनिवर्तकम्, भगवदधिष्ठानत्वेनैव सर्वस्य ज्ञातव्यत्वात् कोऽप्यग्रे दोषः संभवति। 'यो मामजमनादिं च' इति वाक्यात् भगवज्ज्ञाने सर्वपापक्षयः सिद्धः। अतो विततज्ञानं यादृशमपेक्ष्यते, कश्मलनिरसने, तादृशं रूपमाह—

SRI SUBODHINI: The Lord told Lord Brahma, "Later, you will see yourself, and the "worlds" within yourself, like your own "children"! Due, to the knowledge of the "Aatman" (i.e. Myself), you will get loving devotion (Bhakthi — an attitude of respectful service and worship) to yourself and to the "worlds"! "Through "love and realization of our Lord's glory", true "Bhakthi" gets originated in one's heart! By seeing all the objects in the world, without the "covering", a devotee is able to see the glory of our Lord as having become everything! All the world's, were situated inside Lord Brahma only. Due to this, "love" for the "worlds", will be automatically present (as it is our own). "You will thus, attain "Bhakthi" for both. You have to guard against one 'blemish" only viz. treating yourself (with ego) as same as Myself! This knowledge and Bhakthi, have been given by Me, to enable you to attain My "Jnana" only! As this "Jnana" can happen, at any time (as it is given by Me), you should remain alert, careful and humble at all times! Especially when you begin to regard yourself, not as "equal" to Me, then I will give you My "Darsan"! You will see all the "worlds" inside yourself, and inside the "worlds", you will see Me! Wherever, there is "Bhakthi", there only, I am present! Moreover the experience of Myself, as one with you, is to enable you to get "Bhakthi" to the highest form of Myself as "Brahman"! ON GETTING THIS "BHAKTHI", YOU WILL REALIZE, THAT I AM

SITUATED INSIDE YOU ONLY! I AM PRESENT EVERYWHERE, HAVING BECOME AND ENVELOPED EVERYTHING!"

The addressal of "Brahman", is indicative of our Lord's "orders", that Lord Brahma will have "authority" in all "worldly" matters too! "OH BRAHMAN! YOU WILL SEE INSIDE ME, ALL THE WORLDS, AS I AM THE HIGHEST TRUTH OF "AATMA", IN EVERY-ONE!

What will be the effect of attaining this "Jnana"? Answering this, through the following verses, the use, result and benefits of "Jnana" are being spoken. (1) THE "JNANA" OF OUR LORD, WHO IS PRESENT EVERYWHERE IN THE UNIVERSE DESTROYS ALL TYPES OF "BLEMISH" (DOSHAM). (2) OUR LORD IS THE "BASIS" OF ALL OBJECTS/MATERIALS!. ON GETTING THIS "JNANA", THERE IS NO POSSIBILITY OF ANY MORE "BLEMISH", AFFECTING THE DEVOTEE. (3) AS PER THE WORDS OF OUR LORD, IN THE "GITA", ON THE ATTAINMENT OF THE "JNANA" OF OUR LORD, ALL THE "SINS" GET DESTROYED! (4) ALL TYPES OF "IGNORANCE" GET DESTROYED, THROUGH THIS "JNANA".

Now, the "form" of our Lord, which destroys all types of "ignorance", is being described, through the following verse.

यदा तु सर्वभूतेषु दारुष्वग्निमिव स्थितम्।

प्रतिचक्षीत मां लोको जह्यात्तर्होव कश्मलम्॥३२॥

VERSE 32 Meaning: "Oh Brahman! Like in the wood, the power of fire is present and is all pervasive, in the same way, I am present in all "beings". When this

truth is seen by the world, (i.e. I am seen like this), then the “beings” are able to get rid of their sins caused by ignorance.”

श्रीसुबोधिनी : यदा त्विति। सर्वभूतेषु यथा दारुष्वग्निस्तथा चेदात्मानं विततं पश्यति, नत्वाकाशवत्। स हि लोकैरावृतस्तदपगममात्रेण प्रकाशते, न तु मथनेनाऽग्निरिव। घर्षणेन चाऽयमभिव्यक्तो भवति। तथा योगेन, निरन्तरभावनया वा, मनसाऽऽत्मघर्षणेन बहिरार्द्रतानिराकरणार्थं तपसा च तदभिव्यक्तं भवति, स्थितं प्रथमत एव। सर्वेष्वपि दारुष्वेकस्मिन्नपि सर्वावयवे निर्गतोऽग्निस्तुल्य एव। एकश्च सः, भेदकप्रमाणाभावात्। एवं सर्वत्र विचारं कृत्वा योगेन भगवन्तं पश्यति। **प्रतिचक्षणं** परीक्ष्य दर्शनम्। तदैव सर्वेषां लोकानां सर्वकश्मलनिरसनं भवति। अतो लोकेऽप्ययमर्थः सिद्ध इति तव कश्मलनिरसने कः सन्देह इत्यर्थः। **तद्द्वैवेति** मध्ये कश्मलनिरसनं बाधितम्॥३२॥

अन्यद्यज्ञानद्वयमस्ति, स्वस्य ब्रह्मत्वेन ज्ञानम्, स्वस्मिन् प्रजाज्ञानं च। भगवति प्रजाज्ञानं सर्वेषामेवाऽस्तीति न तदत्र निर्दिश्यते, अन्ययोः फलं स्वाराज्यम्। तदाह—

SRI SUBODHINI: Like in a piece of wood, fire is present, in an all-pervasive way, in the same way, our Lord Sri Hari, is present in all the “beings” (both animate and inanimate). This is the correct and proper way, for the “worlds”, and the persons who live therein, to “see” our Lord! When, they see our Lord like this, then they get rid of their “sins” i.e. their “sins” get automatically removed! But, if they see our Lord, as “all-pervasive” like the sky (space) only, then these “sins” do not get removed! In other words, their “ignorance” does not get removed. The reason being, that the “space” is overshadowed and covered up by the “worlds”! Moreover the space is not seen, as the appearance of “fire”, which manifests itself, on the “churning” of wood! OUR LORD,

BEING PRESENT EVERYWHERE, (LIKE, FIRE IN WOOD) MANIFESTS HIMSELF, AND GIVES "DARSAN", THROUGH THE DAILY CONTEMPLATION ON HIM, THROUGH THE MIND, WITH YOGA AND BHAKTHI! THIS PENANCE MAKES OUR LORD TO RESPOND WITH HIS GRACE! HE IS, HOWEVER ALWAYS PRESENT, IN OURSELF AND EVERYWHERE! BUT HE GIVES ACTUAL "DARSAN", DUE TO HIS GRACE!

The "fire", which is present in all types of "wood", is ONE AND SAME! In this way, through Yoga and Bhakthi, a devotee will be able to "see" our Lord everywhere! This "seeing", also can take place, only after being "tested"! Through this "vision", the impurities, sins and ignorance of all the worlds get removed and destroyed. There is no doubt on this, as this is a well known fact, that our Lord removes the sins and ignorance of His devotees! That is why, it is also said, that till the devotee attains the "Darsan" of our Lord, the impurities of sins and ignorance, continue to remain, "in between" the Lord and the devotee! — as an impediment!

There are two other types of 'Jnana' viz. (1) "I am Brahman". (2) That "Jnana" is inside "Me". Everyone knows, that all the persons (beings) are situated, in our Lord only. Hence, this is not the type of "Jnana", which is being described here. Through the next verse, it is said, that the "result" of the above two types of "Jnana", is the attainment of one's own "freedom" (Swaraajya — one's own kingdom — independence — Moksha).

यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः।

स्वरूपेण मयोपेतं पश्यन् स्वराज्यमुच्छति॥३३॥

VERSE 33 Meaning: “When the devotee sees himself, as without the elements, senses, qualities and inner mind, then, he sees Me, the Lord of the Universe, as “undivided” (as ONE) in My essential divine form, and he attains the status of Moksha (HIS OWN DIVINE SELF)!”

श्रीसुबोधिनी : यदा रहितमिति। भूतेन्द्रियगुणाशयैः रहितमात्मानं स्वरूपेण चिद्रूपेण औङ्गुलौमिमतवत् मयोपेतमात्मानं पश्यन्। स्वाराज्यं स्वरूपानन्दानुभवम्, स्वस्मिन् विद्यमानेषु वा आधिपत्यम्, प्राप्नोति॥३३॥

स्वस्मिन् विद्यमानान् लोकान् पुत्रानिव चेत्स्रक्ष्यसि, तदा त्वद्भूदये न कोऽपि दोष आलस्यादिरुद्रमिष्यतीत्याह—

SRI SUBODHINI: This saying is, as per the views of Sage Oudulowmi. The “Aatma” has the “form” (nature) of “pure consciousness” (Chetan) without the factors of the Great Principle (Mahat), senses, qualities and inner mind! “Through this “Aatma”, the devotee sees the “Aatma” inside our Lord. “On this “vision”, he attains the “bliss” of My Swaroopa — divine form!” Alternately, he attains control over the “Jeevas”, which are situated inside Him!

“When you give “birth” (creation), the “Jeevas” situated inside yourself, will get originated as your own “children”, and the negative qualities, such as “laziness” etc. will not get originated in you” — as per the following verse.

नानाकर्मवितानेन प्रजा बह्वीः सिसृक्षतः।

नात्माऽवसीदत्यस्मिंस्ते वर्षीयान्मदनुग्रहः॥३४॥

VERSE 34 Meaning: “Oh Brahman! I have showered my most loving and special grace on you! Through this grace, though, you will initiate several actions, and also

create various types of "beings", in expanding this creation, even then, your inner mind will not get affected or unhappy. In other words, you will not get infatuated! This is the result of my compassionate grace showered on you."

श्रीसुबोधिनी : नानाकर्मवितानेनेति। यथा बहुकार्यकर्ता बहूनि काष्ठादीनि प्रसार्य यथोपयोगं सर्वं करोति, तथा देवतिर्यङ्मनुष्यादिभावजनकं कर्म प्रसार्य यथायोग्यं चेतृजः स्रक्ष्यसि, तदा कर्मानुसारेण करणात् ते आत्मा अन्तःकरणं नावसीदति न खिन्नं भविष्यति। इदं ज्ञानमात्रेण न भविष्यतीति सहकार्यन्तरमाह—अस्मिन् कार्ये ते तुभ्यं वर्षीयानेव ममाऽनुग्रहो वर्तत इत्यर्थः॥३४॥

तस्याऽनुग्रहस्य स्वरूपं वदन् तत्कार्यमपि विशदयति—

SRI SUBODHINI: "Like a person, who has to perform immeasurable tasks, has to gather several kinds of materials, you should also initiate the actions, for the creation of the celestials, lower category beings, the humans etc. If you create these beings, in proper order and fashion (as per my will and desire), then your mind will not become unhappy! This absence of "unhappiness", will not be a result of your "Jnana" only. This unhappiness will not happen, due to My grace — AS I HAVE SHOWERED MY GRACE ON YOU! My "boon", given to you, in the initial "Brahma Kalpa" is still stable and present. "Hence, My grace will make you peaceful and happy, in spite of doing all the tasks, connected with the creation of this vast and complex Universe!"

The nature and "form" of this grace (Kripa) of our Lord, and it's "task" — both of these, are explained, through the following verse.

ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुणः।

यन्मनो मयि निर्बद्धं प्रजाः संसृजतोऽपि ते॥३५॥

VERSE 35 Meaning: “The “sinful quality of Rajas”, will not be able to put you in “bondage”, as you are the foremost and first among the sages (Rishis)! Even though, you will be ceaselessly engaged in the creation of the “beings”, your mind will be merged in Me only! Due to this reason, the sinful quality of “Rajas” will not be able to control or influence you.”

श्रीसुबोधिनी : ऋषिमाद्यमिति। आद्यमृषिं ब्रह्माणं त्वां पापीयान् रजोगुणो गर्वजनकः, उत्पत्त्यादिविक्षेपकर्ता वा, न बध्नातीत्यनुग्रहः। तत्र हेतुः—यद्यस्मात्कारणात् यत्र मयि मनो निर्बद्धम्। भगवति निर्बद्धं मनः, गुणातीते शुद्धसत्त्वे वा, रजसा व्याप्तं न भवति। कर्म निर्दिशति—प्रजाः संसृजत इति। सम्यग्भिप्रायपूर्वकं प्रजाः सृजतो मनो रजोगुणव्याप्तं भवत्येव, कर्मस्वभावात्। कूपाद्वहिः स्थितस्य स्थिरस्य कूपे लम्बमानः पादः कदाचिदपि न पतति, तथा मयि निर्बद्धं मनः कदाचिदपि रजोव्याप्तं न भवतीत्यर्थः॥३५॥

ननु एतत् ज्ञाने भवति, मम तु यत् त्वद्विषयकं ज्ञानं जातम्, तत् प्रतीकज्ञानमाहोस्वित् स्वरूपज्ञानमिति संदेहे निराकरणार्थमाह—

SRI SUBODHINI: The quality of “Rajas” is described here, as very “sinful” i.e. it makes everyone commit sins, and also originates inordinate “pride”. It creates disturbance in the completion of the task of creation of “beings”. “Oh Lord Brahma! You are the Primordial (first) sage! This quality of “Rajas” will not be able to hold you, in it’s “bondage”! This is due to My grace on you (i.e. it’s power)! Your mind, is always merged in Me, in a loving way! A mind which is always merged in the remembrance of our Lord, or a mind, which is deeply committed to the quality of pure “Satwa”, can never be controlled or subdued by the quality of “Rajas”.” At the time of creation of the “beings”, the quality of “Rajas” will be required — as all actions are related to this quality. But, like a person, who is standing

on the ground, above a well, is able to stand securely on the ground and not fall into the well, “in the same way, the devotee, whose mind is merged in Me, in a fixed and firm manner, will never be affected or controlled by this quality of Rajas”!

In this way, after securing “Jnana”, a devotee is able to get freed from the quality of “Rajas”, and he gets our Lord’s “Darsan”. “But, I have secured the “Darsan” of You, Oh Lord! in actual reality!” If Lord Brahma had entertained a “doubt” on this “Darsan” (whether it is “real” or a “reflected one”), our Lord, compassionately removes the same, through the following verse.

ज्ञातोऽहं भवता त्वद्य दुर्विज्ञेयोऽपि देहिनाम्।

यन्मां त्वं मन्यसे युक्तं भूतेन्द्रियगुणात्मभिः॥३६॥

VERSE 36 Meaning: “Though, it is very difficult for the embodied “beings”, to get the knowledge about My divine nature, even then, you have attained the “Jnana” from Me only! (i.e. directly). In the first instance, you had thought of Me, only as consisting of the Big Principle (Mahaabhoota), senses and with qualities! (i.e. known the Lord, as such).” (i.e in a “Limited way” only)

श्रीसुबोधिनी : ज्ञातोऽहमिति। तुशब्दः पक्षं व्यावर्तयति। अद्येति पूर्वज्ञानं व्यावर्तयति। पूर्वं हि बहिःस्थितं भगवन्तं ज्ञात्वा क्रियया प्राप्तव्य इति ज्ञातवान्, तदद्येति व्यावर्तयते। अन्तःस्थितो भगवान्, तपसा भक्त्या च आविर्भूतं भगवन्तं दृष्ट्वा, विचारपूर्वकं यत् ज्ञातवान्, एतज्ज्ञानम्, तदाह—ज्ञातोऽहमिति। ननु किमाश्चर्यम्, बहव एव ब्रह्मविदस्त्वां जानन्ति। तत्राऽऽह—दुर्विज्ञेय इति। देहिनामहं दुर्विज्ञेय एव। देहाभिमानिनः स्वदेहं पश्यन्तो मामपि पश्यन्तः कदाचिदपि न मां ब्रह्मत्वेन ज्ञातुं शक्यन्ति। न ह्यन्तं कामे स्थिते कामिनीस्पर्शः कामोद्बोधको न भवति, तदभावे तु कामिन्यपि पुरुषान्तरवत्प्रतिभाति। एवं भगवानपि सच्चिदानन्दविग्रहः, प्राकृते

विग्रहे विद्यमाने, तदभिमानवता अन्यत्र विनियोगात् नाऽऽत्मत्वेन दृश्यते। स्वविनियोगाद्भगवन्तमपि परं देहिनमेव मन्यन्ते, अतो देहिनां दुर्विज्ञेयः। किञ्च, यस्मात्कारणात् त्वमेव पूर्वं मां भूतेन्द्रियगुणात्मभिर्युक्तं मन्यसे। भूतानि पृथिव्यादीनि देहारम्भकाणि, इन्द्रियाण्युभयविधानि, गुणा विषयाः, आत्मा अन्तःकरणचतुष्टयम्। सर्वैरेव तत्त्वांशैर्युक्तम्, अन्यथा बहिरन्वेषणं न संभवति॥३६॥

अत एव मया तुभ्यं मत्स्वरूपं न प्रदर्शितमित्याह—

SRI SUBODHINI: Through, the use of the syllable of “Tu” (yourself), our Lord has indicated, that “Your early realization, about My true nature, was not truthful” (i.e. wrong) (Adhya = now, indicates this). In other words, “your earlier ‘Jnana’ was not right”! Lord Brahma, on seeing our Lord, as stationed outside of himself, had thought, that our Lord was attainable, through spiritual efforts (Saadhan). Today, Lord Brahma realized the truthful and correct “Jnana” — THAT, OUR LORD IS, INDEED, ALL PERVASIVE IN THE INNER MIND OF EVERYONE! OUR LORD HAD MANIFESTED OUTSIDE HAVING GOT PLEASED, WITH LORD BRAHMA’S PENANCE AND BHAKTHI! Lord Brahma on getting this “Darsan” of our Lord, realized, that this is the truthful “Jnana”! That is why, he says, “I have realized and known” (Jnaatoham).

Our Lord has said here, that it is very difficult for the embodied “Jeevas”, to realize His true divine nature. A person proud of his “body”, will see his “body” only. In the same way, these proud and ignorant persons, also “think of Me, as having a “body” of 5 elements. They are not able to understand Me, really as of the highest Brahman — all pervasive, supernatural and divine in nature and form!

Like a person, who has no “lustful” feelings, does not get affected, by the touch of a woman, in the same way, our Lord, whose real divine form and nature is “truth-consciousness-bliss” (Sat-Chit-Aananda) appears to an ordinary worldly person, like a “human” being only! — as a person, without lustful feelings, regards a woman as, “as good as” a male only! In other words, worldly “attached” persons, can never realize our Lord’s true divine nature! — as they are always deeply interested to spend their time and energy, in worldly pursuits and comforts! They begin to regard our Lord also, as of their “worldly” nature only! That is why, the Lord has said, that it is very difficult for the worldly persons, who are attached to their body (and regard their body, as the be-all and end-all, of everything), to attain the “Jnana”, about our Lord!” “Oh Brahman”, previously you thought of Me, as being made up of the 5 elements (earth, water, fire, wind and space), senses (5 senses of action and 5 senses of Jnana), qualities (objects and materials) and inner mind (mind, recorded memory (Chittam), intellect and ego). “Due to your wrong perception of Me, only, at that time, I had not given you the “Darsan” of My divine form!” — as per the following verse.

तुभ्यं मद्विचिकित्सायामात्मा मे दर्शितो बहिः।

नालेन सलिले मूलं पुष्करस्य विचिन्वतः॥३७॥

VERSE 37 Meaning: “You were searching for Me, in the root of the stalk of the lotus flower, with a view to know and understand about Me and My divine form and nature! Due to this reason, I did not show you, My real divine form, outside!”

श्रीसुबोधिनी : तुभ्यमिति। मद्विचिकित्सायां मत्स्वरूपज्ञानेच्छायां मे आत्मा मया बहिर्न प्रदर्शितः, अन्यथा तवोत्पन्नमन्यथाज्ञानं त्वद्बुद्ध्या

संवादि जातमिति तव स्वरूपज्ञानमेव न स्यात्। अतोऽन्तर्बहिः स्थितोऽप्यहं तव तथा ज्ञानं मा भवत्विति बहिः स्वात्मानं न प्रदर्शितवान्। न च वक्तव्यम्, मया न भ्रान्तमिति; अन्यथा जले अन्वेषणार्थं न गच्छेः। तदाह—नालेनेति। नालद्वारा सलिलस्य मध्ये पुष्करस्य मूलं विचिन्वतस्ते तुभ्यमिति संबन्धः ॥३७॥

तर्हीदानीं मया ज्ञातमिति किं प्रमाणम्? तत्राऽऽह—

SRI SUBODHINI: “Oh Brahman! You had a desire to know, in your mind, about My divine form and nature. Due to this reason, I did not show My divine form, “outside” to you! If, I had shown this real divine form of Mine, then, the wrong “Jnana” about My real divine nature, would have become “fixed” in your mind, and this fixed “Jnana” would have prevented you, from knowing Me, in reality! Hence, though even at that time, I was present equally, both in your inside and outside, with a view to prevent you, from getting the wrong and untruthful Jnana, I did not show you, My real divine form “outside”!

“I have enacted this “Leela” in this way, so that, you will put efforts, to search for Me, inside the water, holding on to the stalk of the lotus flower. That, you should seek Me, inside also, and put efforts for the same! With this desire in Me, I purposely, did not show My real divine form to you, “outside”, at that time!”

Lord Brahma, may now tell, “what is the proof, now, for the knowledge, which I have secured”? — our Lord anticipating this doubt, clarifies the same — as per the next verse.

यच्चकर्थाऽङ्ग ! मत्स्तोत्रं मत्कथाभ्युदयाङ्कितम्।

यद्वा तपसि ते निष्ठा स एष मदनुग्रहः॥३८॥

VERSE 38 Meaning: “Oh, my son! You have sung my “praise”, as per the beauty and glory of the Leelas and stories enacted by Me! You have also exhibited great devotion and discipline in your penance. All these are caused, as a result of My grace only.”

श्रीसुबोधिनी : यच्चकर्थाऽङ्गेति। यद्यस्मात्कारणात् हे अङ्ग, मत्स्तोत्रं चकर्था। ननु स्तोत्रमात्रेण कथं स्वरूपज्ञानम्? तत्राऽऽह— मत्कथाभ्युदयाङ्कितमिति। मम कथा, अभ्युदयश्चोभाभ्यामङ्कितम्। स्तोत्रेण भवता स्वज्ञानं सर्वं प्रकटितम्। तत्स्तोत्रं मत्कथया संबद्धम्, मदीयैव वार्ता तत्र कथिता। मत्कथेति वचनादन्यकथा तस्मिन् समारोप्य न कथितेति सूचितम्, किन्तु या कथा सा मदीयैव। विशेषतोऽपि तव ज्ञानं जातम्, यतो मदभ्युदयेनाऽपि अङ्कितम्। अभ्युदयो नाम सर्वोत्तमरूपं चरित्रम्। ननु कथं पूर्वं मम ज्ञानं न जातम्, पश्चाद्वा जातमिति। तत्राऽऽह—यद्वा तपसि ते निष्ठेति। यद्वेतिवचनात् पूर्वाद्धं पुनरप्यनुषज्जते। यत्त्वया एतादृशं स्तोत्रं कृतम्, यद्वा ते तपस्येवं निष्ठा, एष सर्वोऽपि ममाऽनुग्रह एव। अतः पूर्वमनुग्रहाभावाददर्शनं पश्चादनुग्रहादर्शनमिति। न तु तपसा दर्शनम्, तपस्त्वनुग्रहसूचकम्॥३८॥

एवं तस्य ज्ञानबुद्धिसंयोगः पूर्वं जात एवेत्युक्त्वा तदुपपादितम्। इदानीं चित्तस्य भगवच्चरित्रपरता या प्रार्थिता, तत्राऽऽह—प्रीतोऽहमितिचतुर्भिः—

SRI SUBODHINI: “Oh, my son! You have sung my “praise”! This “praise” consisted of My Leelas, stories and auspicious virtues. This also showed great glory, in your realization, expressing your knowledge, about Myself! You spoke about My Leela and stories only. I have also understood, through your “praise”, that you have now special “Jnana” about Me! That is why, you have explained My divine form, which is the highest, and which contains My Leelas and stories! Your penance has exhibited disciplined sincerity, and through this, you have attained the total “Jnana”! You have done this “praise”,

ये आत्मा मया वाहनं प्रदर्शितः, अन्यथा तस्मात्तन्मन्त्राज्ञानं तदुद्घात

and have also observed the penance, in a very disciplined way! All this, is due to My grace only! I had withdrawn My grace previously, and due to this, you did not attain My “Darsan”! Now that, I have showered My grace on you, you have become the recipient of My “Darsan”! Your penance was not the cause for My “Darsan”! “Penance” only indicates the favorable situation, for the descent of My grace! My “Darsan” has happened, due to My grace only!

Lord Brahma had the experience, even in the first instance, of the union of “Jnana”, with his intellect! He now prays, for his love and devotion to the Leelas and stories of our Lord. The Lord expresses His “pleasure and happiness”, in the coming 4 verses, signifying, that Lord Brahma’s prayer, will be fully answered.

प्रीतोऽहमस्तु भद्र ते लोकानां विजयेच्छया।

यदस्तौषीर्गुणमयं निर्गुणं माऽनुवर्णयन्॥३९॥

VERSE 39 Meaning: “I have become pleased with you, and your welfare will happen in the same way, due to My grace! You have, with a view to create this Universe and it’s beings, prayed, describing in your “praise”, both My divine forms – with quality and beyond the qualities – In this way, you have sung My glory, in an appropriate way!”

श्रीसुबोधिनी : चित्तं भगवच्चरित्रपरं तदैव भवति, यदि भगवान् प्रीतो भवति। प्रीतः केन जायत इति सन्दिग्धम् तत्र भगवानाह—अस्त्विति। भगवांश्चेच्छुभाशंसनं करोति, तदा प्रीतो भवति। शुभाशंसनं परमेष्ठः करोति। अतः सर्वथा आराधितः परमेष्ठश्चेद्भवति, तदा कृत्या प्रीत्यनुसारेण व्यापारे क्रियमाणेऽपि तस्य कालादिवशात् केनाऽप्यंशेन तदानुगुण्यं चेन्न भवेत्, ततोऽपि भजने, पुनरेवं करणे, पुनर्भजने, अशक्यमिव भगवान् मन्यमानः

सत्यवाक् सत्यसङ्कल्पस्तस्येष्टमाशंसते। तदा तस्य सत्यवाक्त्वात् सर्वप्रतिबन्धकनिवृत्त्या भगवत्प्रसादौपयिकमेव तस्य सर्वं सिद्धति, तदा प्रसन्नो भवतीति नाऽन्योन्याश्रयः। ते भद्रमस्त्वितियोजनायामपि अयमेवाऽर्थोऽपेक्ष्यते। अनुवादे तु अस्त्विति प्रार्थना नोपपद्येत। प्राप्तकालेऽपि लोटोऽनुवाद एव स्यात्। अतस्ते भद्रमेव, त्वद्बुद्धेश्चरित्रपरता भविष्यतीत्यर्थः, लोकानां स्वाधीनकरणं त्वदभिलषितं सेत्स्यतीति। ननु चरित्रपरतैव ममाऽभीष्टा, न तु लोकानां विजय इति चेत्तत्राऽऽह—यदस्तौषीरिति। यदि लोकविजयेच्छा न स्यात्, तदैतावत्स्तोत्रं न कृतं स्यात्, एवं प्रकारेण च न कृतं स्यात्। गुणमयमनन्तगुणपरिपूर्णम्। निर्गुणं सत्त्वादिभिः प्राकृतैर्गुणैरतीतम्। निर्दोषपूर्णगुणविग्रहप्रकारेण मामनुवर्णयन् यदस्तौषीः, अतो ज्ञायते साभिलाषस्तादृशेषु गुणेष्विति॥३९॥

तर्हि स्तोत्रमात्रेण कथमेतावत्फलं भविष्यति? न हि स्वाभिलषितकीर्तनमात्रेण अभिलषितं प्राप्यते। तत्राऽऽह—

SRI SUBODHINI: Only when our Lord becomes pleased and happy, a devotee, will get sincerely interested and absorbed in the Leelas and stories of our Lord! Now, the question is, as to how our Lord will get pleased? As, no one can certainly say about this, we can see, what our Lord Himself says. Our Lord says that, "When I begin to desire for auspiciousness to happen, then you should understand, that I am pleased." He, who is very loving, and one's own "beloved", always expresses his/her desire for "auspiciousness" (Subham) to happen. ON BEING SERVED AND WORSHIPPED, IN EVERY WAY, OUR LORD BECOMES OUR "BELOVED", AND WE BEGIN TO LOVE HIM, ABOVE EVERYTHING! The devotee is expected to (1) do all his actions, with a view to please our Lord i.e. he will do such actions only, which would please Him! (2) This practice should be continued, by the devotee, even if his "goals" are not

fulfilled, through the factors of "time" etc. (3) He should always be convinced, that his worship and service (Bhajanam) are not capable of "pleasing" our Lord (i.e. nothing is adequate to please Him). Yet, the devotee functions, with the strong faith, that our Lord, being truthful and of loving intentions, will always think of the welfare of the devotee only. (4) Our Lord's "truthful" nature, always "frees" the devotees, from all types of bondages. Moreover this "truthful" nature of our Lord is always useful for the devotee to please Him! (5) Due to this, our Lord gets pleased, when the devotee does not give up His worship and service. As a result of this, all his "tasks" get fulfilled! IN THIS WAY, OUR LORD ALWAYS DESIRES AUSPICIOUS WELFARE, FOR HIS DEVOTEES!

The Lord, through the use of His word "Astu", has meant that, "Let thy auspicious welfare only happen". He told Lord Brahma, that his intellect will get attracted and attached to our Lord's "Leelas" and stories! "Your desire to create and control all the "worlds", will also get fulfilled." Lord Brahma may opt only for being attached to our Lord's "Leelas", and not to have "control" over the created worlds! On this, in the second part of this verse, our Lord says that, "If you were not really interested to have control over all the worlds, then you would not have sung this "praise", which is full of praise of My virtues and qualities, but totally "Nirguna" (quality free) in nature! This "praise" is indicative, that you are desirous of having all these "virtues and qualities".

How can Lord Brahma attain so much "benefits" (results) through this "praise"? How can anyone else attain also, whatever is desired, by praising the Lord, who is worthy of being "loved"? On this, it is said, as follows.

य एतेन पुमान्नित्यं स्तुत्वा स्तोत्रेण मां भजेत्।

तस्याऽऽशु संप्रसीदेयं सर्वकामवश्वरः॥४०॥

VERSE 40 Meaning: "He, who, on a daily basis, through this "praise" (Stuti) sings "My praise" and worships/serves Me, I, being the Lord and fulfiller of all desires of My devotees, become very pleased with this devotee!"

श्रीसुबोधिनी : य एतेनेति। अनेन स्तोत्रेण यद्यन्योऽपि स्तोत्रं कुर्यात्, तस्याऽप्यहं प्रसन्नः; किमुत तुभ्यम्। एतेन स्तोत्रेण पुमान् स्वतन्त्रः नित्यं नियमेन मां भजेत्। भगवत्परिचर्यायां पूजायां वेदं स्तोत्रं स्वयं कुर्वन्निवाऽर्थानुसन्धानपूर्वकं, त्वमिव, यः स्तूयात्; स्तुत्वा च परिचर्यां कुर्यात्; तस्य शीघ्रमहं प्रसन्नो भवामि। स्तोत्रं न परिचर्याङ्गम्। प्रसादः परिचर्याफलम्, शैष्ट्यं स्तोत्रफलम्। कालकृतदोषनिवर्तकमिति फलितम्। तेन किं भवेदित्याशङ्क्याऽऽह—सर्वकामवश्वर इति। सर्वे ये कामवरा अभिलषितपदार्थसिद्धयः, तेषामीश्वर इत्यतो मयि प्रसन्ने सर्वे कामास्तस्य स्वतः सिद्धा इत्यर्थः॥४०॥

ननु किं परम्परया? स्तोत्रेण कामा एव फलिता भवन्तीति कुतो नोच्यते? तत्राऽऽह—

SRI SUBODHINI: The Lord said, "If someone else sings "My praise", through this "Stuti", I will become pleased, with this devotee also! Then, will I not be pleased with you!? Through this "Stotram", let everyone, serve and worship Me, everyday! Let him chant this "praise", at the time of worship and service to Me, with the understanding of the 'meaning' of this "Stuti"! Let him do the singing of this "praise", like you have done! I will become very pleased on him very quickly!" Service and worship of our Lord should be done scrupulously and this "praise" also should be done separately! Our Lord's "grace" is the result of rendering service and worship.

But, the result of this “praise” is very quick – i.e. “I become happy, very quickly, through the singing of this “praise”!”

Why, does our Lord get “very pleased” quickly? On this, it is said, that the “blemish” caused by “time” always delays the fruition of one’s efforts. But, through the singing of this “Stotram”, all these “blemish” get removed! The Lord says now, “I AM KAAMAVARESWARA” – I am the Lord of all the boons and results, and every type of desire get automatically fulfilled. This is the true purport of our Lord’s statement.

Why are you not telling, that all the desires of the devotees get fulfilled, through the chanting of this “praise”? (Stotram). Why reference is made only to the “traditional” way of benefits, being conferred? (Parampara). On this, it is said, as follows.

पूर्तेन तपसा यज्ञैर्दानैर्योगैः समाधिना।

राद्धं निःश्रेयसं पुंसां मत्प्रीतिस्तत्त्वविन्मतम्॥४१॥

VERSE 41 Meaning: “Through the digging of wells (i.e. all types of “welfare” measures); through penance; through the performance of sacrifices; through giving of charity, through the practice of Yoga, and even through union of the mind, with our Lord (Samaadhi), the humans can seek and get the most auspicious result of MYSELF BEING HAPPY AND SATISFIED ONLY!” (i.e. all these actions should be performed to please our Lord, as the highest result of such actions, is our Lord’s pleasure only).”

श्रीसुबोधिनी : पूर्तेनेति। पूर्तं खातादि, तपः, कृच्छ्रादि, यज्ञा अग्निष्टोमादयः साधनत्वेन कृताः, दानानि तुलापुरुषादीनि, योगा

आत्मसंयमादयः, समाधिश्चित्तैकाग्रम्। एवं बाह्यधर्मेण केवलं भोगनिरोधेन क्रियाभावरूपशारीरेण, वैदिककायावाङ्मनः कृतेन, लोकोपकाररूपेण इन्द्रियान्तःकरणनिरोधेन च सर्वप्रकारेणाऽपि धर्मेण यत्फलं सिध्यति। नितरां च श्रेयोरूपं मोक्षरूपमपि। तत्र विचारे क्रियमाणे किं फलमिति, तदेव फलं यत्फलमेव, न साधनम्, नाऽप्यफलम्। तत्र मोक्षस्याऽपि सर्वाभिलषितत्वाभावात् वैषयिकसुखनिवर्तकत्वेन न तत्फलमेव। यथा वैषयिकाणां गाथा—‘अपि वृन्दावने शून्ये शृगालत्वं स इच्छति। न तु निर्विषयं मोक्षं कदाचिदपि गौतम !’ इति। अतः सर्वसाधारणमेकं निर्णेतव्यम्, यत्सर्वेषामेव सर्वफलरूपं भवति। तत्र सतामयं निर्द्धारः—मत्प्रीतिरिति। तस्या एव तथात्वात्। ते हि खलु तत्त्वविदः सर्ववस्तूनां याथातम्यं जानन्ति, अतस्तेषां संमतम्॥४१॥

ननु बहूनां प्रीतिहेतूनामुक्तत्वान्मुख्यं तव प्रीतिसाधनं किमित्याह्वयाम्, स्वयं हेतुपूर्वकं जीवसम्मत्यर्थमाह—

SRI SUBODHINI: The word “Poorta”, denotes to those “welfare measures”, which are intended for the benefit of all “Jeevas” e.g. digging of wells, rest houses for travelers, temples for worship, places of study etc. The word “penance”, indicates the “difficulties” experienced by the body, through observance of “vows”! The reference to “sacrifices” is made, for the performance of sacrifices, such as “Agnishtoma” and others. The word “charity” denotes to the charity given during auspicious time (Tula etc) and to poor persons. Yoga denotes self-control. “Samaadhi”, indicates one-pointedness of the mind! In this way, the senses are withdrawn, from the enjoyment of objects of the senses, and the body, mind and the “words”, are directed towards the performance of various welfare measures, which are useful to the Universe, and it’s people! Through these efforts, the “Jeeva” attains the result of “Moksha” too! But, what is the real and the highest result for all these efforts? Only the highest and the most valuable result, can be called, as the “real result”

“grace” is the result of rendering service and worship.

(Phalam) of an effort! All devotees do not aspire to attain "liberation" as LIBERATION RELEASES THE "JEEVA" FROM THE ATTACHMENT TO OBJECTS AND THEIR PLEASURES ONLY! HENCE "LIBERATION" CAN NEVER BE THE HIGHEST RESULT — as it can be seen, from the following song!

"Oh! Gautama! He likes and prefers to become a fox, in the unpopulated Brindavan. But, he does not like the status of liberation, wherein there are no objects and it's pleasures!"

Hence, it is necessary, to determine, as to what is "commonly" beneficial for everyone, as the "one result", which is useful for everyone! NOBLE SAINTS HAVE DETERMINED, THAT OUR LORD GETTING PLEASED AND HAPPY, WITH OUR LIFE IS THE HIGHEST RESULT! These noble saints are fully aware of the real nature of all objects. Hence, they have unanimously concluded that THE HIGHEST RESULT OF ANY SPIRITUAL PRACTICE IS OUR LORD GETTING PLEASED! (BHAGAWAT PRASANNATA).

"Oh Lord! You have described to me, various ways of pleasing You! Kindly tell me, as to which way (Saadhan) is the one, which pleases You most?" In this way, knowing the inner desire of Lord Brahma, our Lord, realizing the need of the "Jeevas" (i.e. the "way" suggested has to be appropriate and acceptable) now, through the next verse, speaks of the "way" and it's reason!

अहमात्माऽऽत्मनां धातः ! प्रेष्ठः सन् प्रेयसामपि।

अतो मयि रतिं कुर्याद्देहादिर्यत्कृते प्रियः॥४२॥

VERSE 42 Meaning: "Oh Brahma! I am the

"Aatma" of all "Aatmaas"! I am the one, who is more loved, than the ones, who are loved by all (viz. the wife, children etc.). I am, thus, the beloved of all the loved ones! All the embodied "Jeevas" are lovable and loving to each other only, due to My presence in all of them, as their "Aatma" (i.e. every type of love is present only because I am there, and this love is expressed to Me only). Hence, I being the "Aatma" of all "Aatmaas", should only be loved! (i.e. the fulfillment of love finds the final result in Me only). HENCE THE BEST AND THE HIGHEST WAY, IS TO HAVE ONE POINTED AND UNALLOYED (MOTIVELESS AND DESIRELESS) LOVE FOR ME!"

श्रीसुबोधिनी : अहमात्मेति। सर्वेषामात्मनामहमात्मा। यथा सर्वस्यैव गङ्गाजलस्य गङ्गा, यथा वा सर्वस्या अपि मृदः पृथिवी स्थूला, यथा वा पत्रशाखादीनां वृक्षः; एवमहं सर्वेषामात्मनामात्मा। धातरिति सावधानतया करणार्थं संबोधनम्। नन्वात्मत्वनिरूपणे किं फलम्? तव तु तदात्मत्वे हानिरेव पूर्णत्वात्, तेषां च क्लिष्टत्वात्। तेषामपि नोपकारः, स्वत एव दुःखितत्वात्। यद्वस्तुतो न भवति हितकर्तृ, स्वयं चेतनरूपम्, स्वतन्त्रपुरुषार्थरूपम्, सत्, तत्किं ज्ञानं भवेत्? यथा लोके स्वतोऽदाता ज्ञातोऽपि न दाता भवति। तस्मादनुवादार्थं एव सर्वोऽपि भगवद्वाद इत्याशङ्क्याऽऽह—प्रेष्ठः सन् प्रेयसामिति। प्रेयसामप्यहं प्रियः, अतः प्रीतिविषयत्वात् मयि रतिं कुर्यात्। देहादौ च रतिं न कुर्यात्, देहादिस्त्वात्मसंबन्धात्प्रियः। करोम्येवाऽहं सर्वमेव हितम्, परं मयि स्नेहाभावात्, जीवास्तत्सुखं न गृह्णन्ति। अतो यदि मयि रतिं कुर्यात्, तदा स्नेहात् गृह्णीयात्, पश्चात् कृतार्थ एव भवेत्। ज्ञानमप्येतदर्थमेव, मत्कृतं गृह्णीयादिति। भिन्नतयाऽपि भजने भजनफलत्वेन गृह्णीयात्। तत तस्याऽज्ञानात्। तद्विचारेणैष्टमपि मद्विचारेण न भवतीति नोच्यते। ज्ञानापेक्षयापि प्रीत्या शीघ्रं गृह्णातीति प्रीतिरेवोच्यते। तेभ्यः स्वकीयं सर्वमेव दीयत इति स्वातन्त्र्यमपि दत्तमिति कुर्यादिति बोध्यते। अतः प्रीत्यादिकमपि प्ररोचनार्थमेवोच्यते, वस्तुतस्तु मयि रतिमेव

कुर्यात्, मत्कृतग्रहणार्थम्। प्रीतस्त्वहं सर्वदा स्वभावतः; अग्रहणादप्रीत एव,
 यथा स्वयमात्मानमेवाऽऽक्रोशति। तन्निवृत्त्यर्थं रतिरुच्यमाना
 नित्यप्रीतिपरत्वेनोच्यते। अनयैव भगवच्चरित्रपरता भवति। भगवत्कृतमेव
 चरित्रम्॥४२॥

एवं द्वितीयं प्रश्नमुपपाद्य वेदादिविस्मरणलक्षणं तृतीयमुपपादयति—

SRI SUBODHINI: “I AM THE “AATMA” OF ALL AATMAAS” — like the holy “Ganga” deity, is the “Aatma” of the entire Ganges water, like the “Aatma” of the entire dust particles, is this “earth”, and like the “Aatma” of all leaves and branches, is the “tree”! In the same way, “I AM THE “AATMA” OF ALL “AATMAAS”!” Through these three examples, it is indicated, that the “Jeeva” and the “Paramaatma” are related, as the “part” of the “whole” (Amsaamise). The addressal of “Dhaata” has been made by our Lord, to make Lord Brahma “alert”, to hear about the highest “way”, which the Lord is about to say!

Why did the Lord say, that He is the “Aatma” of everyone? Our Lord is always “Poorna” — totally blissful in Himself — Whereas, all the “Jeevas” are in sorrow and pain! By telling like this, what is the use, for the “Jeevas”? This is answered by telling that, “I AM MORE LOVABLE, THAN ALL THE LOVED OBJECTS OF THIS UNIVERSE!” (Preshtavaam Preyasaamiti). HENCE, I AM THE HIGHEST OBJECT OR PERSON TO BE LOVED” (PREMA), A DEVOTEE SHOULD LOVE ME ONLY! He should not fix his love on the “body”, and everything else connected with the body! The body and others are seen as “pleasing” to us, only due to their connection with the “Aatma”. I AM THE GIVER OF ALL TYPES OF BENEFITS, TO EVERYONE! But, the “Jeevas” do not have total love for Me, as they are unable

to grasp or realize the bliss of My being the "Aatma" of their own life! I have given "knowledge" to them, so that, they are able to realize, whatever I have done, or am doing! Even if, they serve and worship Me, as being different from Me, even then, as a result of this, they will be able to realize the bliss of Mine! — though this type of worship is done through ignorance! The devotee, who does this type of worship, thinks it to be the highest mode of worship, although, I do not regard this worship as the "best"!

OUR LORD GIVES EVERYTHING TO HIS BE-LOVED DEVOTEES! — AS THE DEVOTEES, VERY QUICKLY, FOLLOW HIS ORDERS, DUE TO THEIR LOVE FOR HIM! THIS LOVE FOR OUR LORD SHOULD BE DONE, ONLY WITH A VIEW TO PLEASE HIM! — SO THAT, OUR LORD LOVES US! THE LORD SAID FURTHER, "IN REALITY, FOR THE SAKE OF UNDERSTANDING, WHAT I HAVE TOLD SO FAR, IS, THAT A DEVOTEE SHOULD OFFER HIS TOTAL "LOVE" TO ME! I AM OMNI-SCIENT! I AM ALWAYS, IN A STATE OF BEING PLEASED AND HAPPY! BUT, MANY "JEEVAS" DO NOT REALIZE AND FOLLOW MY INSTRUCTIONS! HENCE, I DO GET DISPLEASED! I HAVE GIVEN THIS INSTRUCTION TO LOVE ME, AT ALL TIMES, (NITHYA) SO THAT, YOUR MIND IS ALWAYS IN ME THROUGH THIS LOVE, AND I AM PLEASED ONLY THROUGH THIS WAY! WHATEVER IS DONE BY ME, IS MY "LEELA" AND "STORY ONLY"!

In this way, after giving answers to the second question, our Lord, gives the answer, for the "third question", pertaining to the forgetting of the "Vedas", which Lord Brahma, had raised.

सर्ववेदमयेनेदमात्मनाऽऽत्माऽऽत्मयोनिना।

प्रजाः सृज यथापूर्वं याश्च मय्यनुशेरते॥४३॥

VERSE 43 Meaning: “Oh Brahman! You have got originated from Me, the “Aatma” of everyone! Your body is made up of the Vedas! Using this body, like you have created the people and the Universe previously, in the same way, now also, all the people, who are in Me (related to Me), please enable them to get manifested, through the process of creation!”

श्रीसुबोधिनी : सर्ववेदमयेनेति। अयं तव देहो वेदमय एव, तेन देहाविरोधेन देहेनैव करणेन सर्वं कुरु। तावतैव वेदाः स्थास्यन्तीति भावः। ननु केवलवेदरूपस्य कथं करणत्वम्? न हि देहमात्रं करणम्, किन्तु प्रयत्नाविष्टम्। अतः स्वप्रयत्नमन्यत्र व्यापारयित्वा करणत्वेन दण्डादिव्यपदिश्यते, वस्तुतस्तत्त्वात्मैव करणम्। तत्राऽऽह—आत्मनेति। आत्मसहितेन देहेन एकभावापन्नेनोभयेन। आत्मा त्वम्। अनेन मद्वत्तमपि सामर्थ्यं तत्रैव दत्तमिति सर्वं त्वया कर्तुं शक्यमित्युक्तम्। ननु जीवा यथा आत्मानस्तथा अहमपीति, कथं मम सामर्थ्यं भवेत्तत्राऽह—आत्मयोनिनेति। आत्मा योनिः कारणं यस्य। मदुत्पन्नत्वात् तव सर्वसामर्थ्यं सिद्धमिति भावः। अतो यथापूर्वं प्रजाः सृज। याश्च प्रजा मय्यनुशेरत इति भगवदीयानामपि सृष्ट्याज्ञा। एवं चतुर्विधा अपि जीवास्त्वया स्रष्टव्या इति।

एतावदुपदिश्य भगवानन्तर्हित इत्याह—

SRI SUBODHINI: “This body of your’s is made up by the Vedas! Hence, the Vedas will not put up any “obstructions”, in your task of creating this Universe! Using this “body”, Oh Brahman!, now create every type of species! The Vedas will remain with you i.e, you will not forget them! Of course, this body of yours made up of the Vedas, along with your efforts, will now aid you, in creating this vast Universe! — like in the making of

this Universe. The words “Swena Roopena” (with His own divine form) will have relevance later also.

a “pot”, the wheel, mud, stick etc. are used, while the potter is the most important factor in making of the “pot”!, In the same way, at a deeper level, THE “AATMA” IS THE CAUSE FOR EVERYTHING! (AATMANAA). “Oh Brahman! You are the “Aatma”, and I have endowed you, with My powers and capacity. Through this, you will be able to do everything. You have been originated from the “Aatma” (Aatmayonina). As you have got originated from Me, you will have all the powers and capacity also! Hence, as the previous creation of the Universe was done by you, now also, follow the same pattern and way. Please also create those devotees of Mine, who really belong to Me (Bhagawadeeya)”. This is the order given by our Lord. “In this way, four types of creations have to be done by you.”

Our Lord “disappeared”, after giving the above advice! This is being told by Sage Maitreya.

मैत्रेय उवाच।

तस्मा एवं जगत्त्रष्ट्रे प्रधानपुरुषेश्वरः।

व्यज्येदं स्वेन रूपेण कञ्चनाभस्तिरोदधे॥४४॥

VERSE 44 Meaning: “Sage Maitreya said, “Our Lord, Sri Narayana, with His navel holding the lotus flower, who is the Lord of both “Prakruti” (nature) and “Purusha”, (Primordial person — Lord) in this way showed to Lord Brahma, who was ordered to do the creation of this Universe, His own divine form, and told him to create this “Universe” from this “form”. Later, He withdrew His form, and “disappeared”!”

श्रीसुबोधिनी : तस्मा इति। जगत्त्रष्टृत्वादेव तस्मै नाधिकं किञ्चिद्देयम्। ननु तत्साधनानि चेत्तदनुगुणानि न भवेयुः, तदा किं कर्तव्यमित्याशङ्क्याऽऽह—प्रधानपुरुषेश्वर इति। प्रधानं पुरुषश्च, तयोरीश्वरः।

भगवदाज्ञया तावपि ससामग्रीकौ तदनुगुणौ। भवतः। तावताऽपि तस्याऽज्ञानमाशङ्क्य एकवारं सर्वमेव जगत्प्रदर्शयामास, एवं कुर्विति ज्ञापनार्थम्। तदाह—व्यन्येदमिति। इदं जगत् प्रकटं कृत्वा। स्वेनैव रूपेणाऽभिव्यक्तिकरणे न हेत्वन्तरमुत्पत्त्यादिकमपेक्ष्यते, किन्तु स्वस्मिन्नेव शरीरे विद्यमानं जगत् साधारणं प्रकाशितवान्। स्वेन रूपेणेत्यग्रेऽपि संबध्यते, न तु तद्रूपं स्थापयित्वा गतः, किन्तु तेनैव रूपेण तिरोहितवान्। कञ्जनाभ इति तदतिरोधाने जगत्कर्तुं न शक्यत इति सूचितम्, न हि कश्चिद्भगवदीयो भगवत उपरि सृष्टिं कर्तुं शक्नोतीति॥४४॥

इति श्रीभागवतसुबोधिण्यां
श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे नवमाध्यायविवरणम्।

SRI SUBODHINI: There is nothing more “special” to be given to Lord Brahma, as he was anointed by our Lord, as the “creator” of this Universe! Our Lord is referred to here, as the Lord of both “Prakruti” and “Purusha”, (Pradhaana Purushothwaraha) and hence every ingredient and material will become useful, obedient and helpful, in the creation of this Universe! All of them, both “Prakruti and Purusha”, now, will help and aid Lord Brahma, in creating this Universe. Even after this, as Lord Brahma did not recollect the “Jnana” (knowledge) of creating this Universe, then, our gracious and compassionate Lord, showed the entire creation in His own divine form, along with all the ingredients thereof! He manifested this Universe, from His own “form”, and showed again to Lord Brahma, so that the creation of the Universe, can be patterned on, what was shown to him! After seeing this manifested Universe, Lord Brahma did not need any more “Jnana”, and “advice”, for creating this Universe. The words “Swena Roopena” (with His own divine form) will have relevance later also.

This "lotus in the navel" (Kamala Naabha) form, was made to "disappear" by our Lord i.e. He did not establish this "divine form" for Lord Brahma, to behold at all times! If the Lord were to keep this "form", then Lord Brahma would not attempt to do creation — as no devotee will ever dare do such an action, when our Lord Himself is present before him (i.e. those who "belong" to our Lord)! Hence, our Lord who is "omniscient", disappeared from there. In this chapter, it has been conclusively told, that THE "JEEVA" IS NOT EQUAL OR SAME LIKE OUR LORD! HENCE, OUR LORD ONLY IS THE REAL "CREATOR AND CAUSE" FOR THIS CREATION.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 9 of Canto III of Shri Mahā Bhāgavata Purāṇa.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - दशमोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III,

CHAPTER 10

जगतो भूतसर्गस्तु ब्रह्मा सोऽत्र निरूपितः।

भगवत्कृपया युक्तस्तादृशाऽस्य निदानता॥१॥

KAARIKA 1 Meaning: "The "form", of creation of the 5 great elements, for the sake of this Universe is Lord Brahma! This is made clear in this chapter. As this "form of Lord Brahma" was blessed,, through the grace of our Lord, Lord Brahma became the "cause" for the creation of this Universe."

मात्राणि सर्वरूपाणि दश सृज्यान्यतोऽत्र वै।

दशमे विनिरूप्यन्ते मात्रात्वं चापि कालतः॥२॥

KAARIKA 2 Meaning: "In this 10th chapter, a description of the creation of the 10 causative elements (Maatraas) only has been done and these causative elements have been originated by the factor of "time" (Kaala)."

कालेनैव गृहीतास्ते भोग्याः, भोक्ताऽन्यथा तु सः।

भूतानामत्र संबन्धो रूपणार्थं कृतिः पुरा॥

ब्रह्मणा निर्मिता, प्राह, द्वयं मात्रेति रूप्यते॥३॥

प्रथमतो ब्रह्मनिर्मितमात्रानिरूपणार्थम् भगवदाज्ञया ब्रह्मा कथं कृतवानिति भगवत्सेवकधर्मज्ञानार्थम्, विदुरः स्वयमुल्लासेन पृच्छति—

KAARIKA 3 Meaning: “When the factor of “time” affected these causative elements, it became the “enjoyer”, and these causative elements became the “enjoyed” ones! As these causative elements are related to the 5 Primordial elements, here, a description of the ‘first task’, which Lord Brahma did, has been done. The causative elements are of two forms, and this has been said so, by Sage Maitreya.” [PRAKASH: These causative elements, although are “enjoyed” (Bhogya) by the factor of “time”, assumed sometimes, the form of “enjoyer” (Bhoktha) also.]

Firstly, for the sake of describing the creation of the causative elements by Lord Brahma, it became necessary, to describe the way, through which this creation was done by Lord Brahma, as per the orders of our Lord. Sri Vidurji now asks, with eager enthusiasm, the following, with a view to realize the duty performed by the ideal servant of our Lord viz. Lord Brahma.

विदुर उवाच।

अन्तर्हिते भगवति ब्रह्मा लोकपितामहः।

प्रजाः ससर्ज कतिधा दैहिकीर्मानसीर्विभुः॥१॥

VERSE 1 Meaning: “Sri Vidurji began to ask, “After the disappearance of our Lord Sri Hari, the grandfather of this Universe, and the omnipotent Lord Brahma is said to have created this Universe! Kindly let me know, as to the types and kinds of the creation, done

by Him — both of the “physical” bodies and “mental” ones (i.e. the types of persons/beings).”

श्रीसुबोधिनी : अन्तर्हिते भगवतीति। भगवति धर्भिण्यन्तर्हिते तद्धर्मणामप्यन्तर्भाव आवश्यक इति, ब्रह्मणा कथं जगत्स्रष्टुं शक्यत इति प्रश्नः लोकपितामहत्वात् जनकस्याऽपि जनकत्वात् तज्जनितकार्यदर्शनेन स प्रपञ्चो जात एवेति सन्देहः। उत्पादने करणद्वयम्, देहो मनश्च। वाक् तु वैदिकसृष्टौ प्रविशति, अतः करणद्वयमेव। कतिधा प्रजाः ससर्जेंति। प्रकारभेदे भगवदीयं ज्ञानमपेक्ष्यत इति तथोक्तम्। ननु देहेनैव करणमुचितम्, अतो मानस्यः कथं पृच्छ्यन्ते? तत्राऽऽह—विभुरिति। सर्वप्रकारेण करणसमर्थः॥१॥

अग्रे निरूप्यमाणस्याऽपि जगतो भगवदीयत्वबोधार्थं पूर्वोक्तानपि प्रश्नान् स्मारयति—

SRI SUBODHINI: When our Lord disappeared with His divine form, did it become impossible for Lord Brahma to create this Universe, as the Lord would have gone back, along with His virtues and qualities? Answering this, it is said, that as Lord Brahma was the “grandfather” of this Universe (i.e. father of one’s father) he was able to do this creation. Another doubt arises here. Our Lord had shown a “made-up” Universe, which was already created. How come, then, it is said, that Lord Brahma became the instrument to create this Universe? Especially, when his “words” have been used, already, in the “Vedic creation”! Now, only the two “instruments” viz. his body and mind, remained to do the rest of the creation.

How many types of creation has been done? For the sake of creating endless varieties and kinds of “beings”, it is necessary to have the “Jnana” of our Lord. When every type of creation could be “appropriate” to be done through his “body” only, why there is the question, regarding the creation through his “mind”? On this, it

is said, that Lord Brahma is “VIBHU” – omnipotent – Hence, Sri Vidurji has asked, for the creation of “beings and worlds”, through the “mind” also!

With a view to describe the divine nature of creation (i.e. as belonging to our Lord), Sri Vidurji reminds Sage Maitreya, regarding the questions, which were asked previously.

ये च मे भगवन्! पृष्टास्त्वय्यर्था बहुवित्तमः।

तान् वदस्वाऽनुपूर्व्येण च्छिन्धि नः सर्वसंशयान्॥२॥

VERSE 2 Meaning: “Oh Lord! You are the highest! Best of those, who know everything! Kindly remove my doubts, step by step, by answering the questions, and their meanings, as asked for by me (earlier).”

श्रीसुबोधिनी : ये च मे भगवन्पृष्टा इति। भगवन्निति संबोधनम-
विस्मरणे हेतुः। त्वयीति त्वत्समीपे। अर्था इति ते प्रश्नाः प्रयोजनरूपाः,
अतः सर्वथा ज्ञातव्याः। बहुवित्तमेति संबोधनमुत्तरदाने हेतुः। तेषामानुपूर्व्येण
कथनप्रार्थनं स्वबुद्ध्या ग्रहणार्थम्। उत्तरं च यथा निःसंदिग्धं भवति, तथा
वक्तव्यम्। तदाहच्छिन्धि नः सर्वसंशयानिति। न त्वयं पृथक्प्रश्नः॥२॥

पृष्टं द्वयमपि आदेरणाऽऽहेत्याह—

SRI SUBODHINI: “Oh Lord!” (Hey! Bhagawan!) – this addressal indicates, that Sri Vidurji has told Sage Maitreya, that the latter has not forgotten the questions already asked by him! The answers (i.e. the meanings) to be given to these questions will be, indeed, very useful! “Oh sage! You are aware of everything, (Bahuvithana) and you are capable of giving all the answers!” Sri Vidurji has prayed for the answers to be given, step by step, even from the first instance! The reason for this is, that “Oh sage! You will give your replies, as per the “Jnana”, you already have, in such a way, that I too, will be able to

understand them! Hence, kindly give your answers, so that, all my “doubts” get removed! This question is not different.

Sri Soota says, through the next verse, that Sage Maitreya has replied, with deep respect and regards, the two questions asked for by Sri Vidurji.

सूत उवाच।

एवं संचोदितस्तेन क्षत्रा कौषारवो मुनिः।

प्रीतः प्रत्याह तान् प्रश्नान् हृदिस्थानथ भार्गव! ॥३॥

VERSE 3 Meaning: “Sri Soota said, “Oh Sage Sounaka! On being asked for in this way, by Sri Vidurji, the great Sage Maitreya became very pleased! he now began to reply, as per the Jnana, he had, in his realized heart, to the questions asked, in the following way (as per the questions, which he was remembering, in his ‘heart’ also!)”

श्रीसुबोधिनी : एवं संचोदित इति। प्रीतः प्रत्याहेति प्रथमप्रश्नोत्तरम्। पूर्वोक्तान् प्रश्नांस्तु अविस्मृतान् हृदिस्थानेव। अथेति भिन्नक्रमेण, न तु प्रथमप्रश्नशेषतया। भार्गवेति संबोधनं भगवच्छेषतया सर्वनिरूपणमिति ज्ञानार्थम्। बहुधा व्याख्यातानि तु पदानि पुनर्न व्याख्यायन्ते विशेषार्थाभावे॥३॥

तत्र प्रथमप्रश्ने अन्तर्हितो भगवान्, स्वकीयान् षड्गुणान् ब्रह्माणि स्थापयित्वा गत इति, ब्रह्मकृतानर्थान् षड्भिः श्लोकैराह। तत्रापि निर्दुष्टेन कर्तव्यमिति दोषाभावार्थं श्लोकत्रयम्।

SRI SUBODHINI: Sage Maitreya became very pleased. He had not forgotten the questions, which were asked previously. They were stationed in his ‘heart’ i.e. he was remembering them! He now began to reply to these questions. The word “Atha” (now) indicates, that the answers will be given in a different way — not as

being “part of and belonging” to our Lord only! Our Sri Mahaprabhuji says here, that “repetition” of the “meanings” already given, will be avoided.

Our Lord had “disappeared”, when the “first question” was asked! Even then, our Lord had ensured the establishment of all His 6 qualities (such as opulence etc.) in Lord Brahma, before He disappeared!

Through the following 6 verses, whatever was done by Lord Brahma is being told. Lord Brahma, at first, ensures, that the “task” to be done is “blemish free”, and then only, he “performs” the same! Hence, to become “blemish free” in the first instance, the three verses are said, as below.

तपो ज्ञानं कृतिश्चैव दोषाभावश्च वर्ण्यते।

आलोचनं कृतिश्चैतदुपपादनमेव च ॥१॥

प्रथमं भगवदाज्ञा यथा जाता, तथा ब्रह्मा कृतवानिति धर्ममाह—

KAARIKA 1 Meaning: “(1) Penance. (2) “Jnana”. (3) The “task” (Kaaryam) and the absence of “blemish” have been described. Later (4) the thinking (plan). (5) The actual “action” (Kriya) viz the creation of this Universe.”

Firstly, Lord Brahma performed his “task”, as per the “orders” (desire and will) of our Lord i.e. He did his “duty”, (Dharma) as told by our Lord.

मैत्रेय उवाच।

विरञ्चयोऽपि तथा चक्रे दिव्यं वर्षशतं तपः।

आत्मन्यात्मानमावेश्य यदाह भगवानजः॥४॥

VERSE 4 Meaning: “Sage Maitreya said, “As instructed by our “birthless” (Ajanma) Lord Sri Hari, Lord Brahma also, in the same way, concentrated his mind

on our Lord Sri Narayana, and did “penance”, for one hundred “celestial” years!”

श्रीसुबोधिनी : विरञ्चयोऽपीति। भगवानन्तर्हितः। विरञ्चयोऽपि तथा भूत्वा, तत्रान्तर्हितः, सन्, यथा भगवदाज्ञा जाता तथा कृतवान्। अन्तस्तथावस्थातिरोधानाभावे बहिर्जगत्कर्तृत्वं न सम्भवतीति, तदुक्तमपीति। दिव्यं वर्षशतमिति संध्यांशे कृतयुगस्य चतुर्थो भागो निरूपितः, पूर्वं च चतुर्थः, तपसि अन्वेषणे च। चतुर्थे भागे तु सर्वपदार्थनिर्माणं भविष्यति। तत उत्पन्नेषु सर्वेषु युगप्रवृत्तिः। एतत्सर्वं सूचयितुं दिव्यं वर्षशतमित्युक्तवान्। केवलं तपोधर्मो भगवदीयो न भवतीति तपसि विशेषमाह— आत्मन्यात्मानमावेशयेति। भगवत्यनतःकरणमावेश्य तपःकरणं भगवदुक्तमित्येव कृतवान्। तदाह—यदाह भगवानज इति॥४॥

ततो यज्जातं तदाह—

SRI SUBODHINI: After the “disappearance” of our Lord, Lord Brahma also got disappeared from there. He followed our Lord’s “orders” totally — as without changing his present “status”, he would not be able to do creation of the “outside” Universe! Hence, he began to do intense “penance” for 100 “celestial” years (in the 4th part of the “Krita Yuga”). This 4th part of “Kritayuga” had been spent by Lord Brahma, earlier, in doing his penance, and his “search” for our Lord! The remaining portion of this 4th part, will be utilized by Lord Brahma, to create all the objects/materials in the Universe. After the completion of this process, the new ‘Yuga’ (aeon) will start. To indicate all this only, the reference to 100 “celestial” years has been done. Just doing “penance” would not get related to our Lord. Hence, Lord Brahma, with a view to make his penance, as “being belonging to our Lord”, began to do this “special” penance, dedicating the same to our Lord! i.e. He did this penance, after having concentrated, in his inner mind the divine

form of our Lord Sri Hari! The will, desire and "order" of our Lord was also like this only! Hence, it is said, that Lord Brahma did his penance, as per our Lord's "orders" (Aajna).

Whatever happened afterwards, are being explained in the following verses.

तद्विलोक्याब्जसंभूतो वायुना यदधिष्ठितः।

पद्ममम्भश्च तत्कालकृतवीर्येण कम्पितम्॥५॥

VERSE 5 Meaning: "Lord Brahma saw that, due to the force of the "winds" of the dissolution process (Pralayam) and "time", the lotus flower, from which he had got originated, and on which he was sitting on, and the "waters" on which this flower was situated, were both shaking (trembling)."

श्रीसुबोधिनी : तद्विलोक्येति। तपसा तस्य ज्ञानं जातम्, तज्ज्ञानविषयमाह—अब्जसंभूतो ब्रह्मा यदधिष्ठितः यत्पद्ममधिष्ठाय स्थितः, तत्पद्मं दृष्टवान्। तस्य विलोकनं विशेषप्रकारेण, अतस्तद्वत् सर्वमेव ज्ञातवानित्यर्थः। तत्कालकृतवीर्येण वायुना पद्ममम्भश्च कम्पितम्। वायुना कम्पितत्वज्ञानम्, वायोश्च प्रलयकालीनत्वम्। दैत्यांशित्वेन वायोः परिज्ञानम्, तस्मिन्ननुपसंहते कार्यं कारणं च न स्वस्थं भवेत्। कालेनाऽपि दैत्येभ्यो बलं दीयते॥५॥

ततो धर्मज्ञानाभ्यां यत्कृतम्, तदाह—

SRI SUBODHINI: Through the penance done by him, Lord Brahma got the "Jnana", that he was sitting on the same "lotus" flower from where, he had got originated! This "seeing", of the lotus flower was also "extraordinary". He now got the "Jnana" about all the "materials", which were inside this lotus flower. He also realized, that this lotus flower and the "waters", were

being “shaken” by the “winds” of the “time of dissolution” (Pralayam). He understood, that this “shaking” was caused by the “winds” of this particular “dissolution” time (Kaala) — especially, when these “winds” were endowed with great power by this factor of “time” — This “wind” was also “demoniac” in nature! On getting this total “Jnana”, Lord Brahma got determined, that it was necessary to end this “wind”, with a view to ensure, that the “cause and task” of the peaceful creation of the Universe gets going! This was necessary, as the factor of “time”, was seen, giving power to the “demons”!

Later, through the “Jnana” secured by his penance, he took the following action — as per the following verse.

तपसा ह्येधमानेन विद्यया चाऽऽत्मसंस्थया।

विवृद्धविज्ञानबलो न्यपाद्वायुं सहाऽम्भसा॥६॥

VERSE 6 Meaning: “Through intense and increased penance, and through the “Jnana” of the “Aatma”, in his heart, Lord Brahma experienced great progress in his power of “Vijnana” (special knowledge). Hence, he “drank” this water, along with the raging “wind”!”

श्रीसुबोधिनी : तपसेति। एधमानेन तपसा विद्यया च विवृद्धं विज्ञानस्य बलं यस्य, तादृशोऽम्भसा सह वायुं पीतवान्। ननूपासना पूर्वमेव निवृत्तेति कथमस्या ज्ञानबलजनकत्वम्? तत्राऽऽह—आत्मसंस्थयेति। अन्तःकरणे सा नित्यतया स्थिता। मनसा ब्रह्मा नित्यमेव भगवत्परिचर्या करोतीत्युक्तम् ॥६॥

एषं दोषाभावं निरूप्य भयकम्पादिहेतौ वायवम्भसि च निवृत्ते, ततो यत्कृतवान्, तदाह श्लोकत्रयेण। तत्र प्रथमं पूर्वज्ञानं तस्य प्रबुद्धमित्याह—

SRI SUBODHINI: On securing the power of special “Jnana”, through intense penance and knowledge, Lord Brahma “drank” away this raging “wind”, along with the

“waters” of the “time of dissolution”! He was experiencing the “Jnana” in his heart — as Lord Brahma did service and worship of our Lord Sri Hari, through his mind, on a daily basis! Due to this “Bhakthi”, his “Jnana” was stationed in his heart, at all times!

When Lord Brahma got “blemish free” in this way, he “drank” the “wind along with the waters”, due to his fear and trembling! Later, whatever Lord Brahma did is being described in 3 verses. Through the 7th verse (below) it is said, that Lord Brahma got the inspiration of his previous “Jnana”.

तद्विलोक्य वियव्द्यापि पुष्करं यदधिष्ठितम्।

अनेन लोकान् प्राग्लीनान् कल्पितास्मीत्यचिन्तयत्॥७॥

VERSE 7 Meaning: “Lord Brahma was seated on the lotus flower by himself! He saw this lotus flower as all-pervasive, throughout the entire space! He now thought within himself thus, “I will create, from this lotus flower, all the worlds, which had got merged, in the earlier “time”!”

श्रीसुबोधिनी : तद्विलोक्येति। यत् स्वेनाऽधिष्ठितं पुष्करं वियव्द्यापि विलोक्य, प्राक् पूर्वदिवसे, अनेनैव प्रकारेण अनेनैव च पद्मेन लोकान् कल्पितास्मि कल्पयितास्मीत्यचिन्तयत्। कल्पितास्मीति लुट्। अत्र चिन्तनं विमर्शः। ब्रह्मणः शतवर्षे शतं कल्पा भवन्तीति कल्प्यते। ‘प्रत्यब्दं वृक्षवत् कल्पाः’ इति वृक्षसाम्यात् तस्य वर्षान्तर एवाऽन्यथात्वं स्पष्टम्। तेकैकैकः कल्पः संवत्सराहोरात्रसङ्ख्यापरिमितः। मध्ये त्वतिसूक्ष्मभेद आकलयितुं न शक्यत इति न नामान्तरापादकत्वम्। तथा सति पद्मकल्पा अपि षष्ठ्युत्तरशतत्रयपरिमिता भवन्ति। तदा पूर्वकल्पेऽपि पद्मेनैव जगन्निर्माणं कृतमिति ‘अनेन लोकान् प्राग्लीनान्’ इति विमर्शः संगच्छते॥७॥

तदा पूर्ववदेव कृतवानित्याह—

SRI SUBODHINI: Lord Brahma was seated on this lotus flower. He saw this flower, as huge and all-pervasive — up to the entire space — He got the realization, that in the previous “Kalpa” (aeon) also, he had created all the “worlds”, from this lotus flower only! He got engaged, in intense contemplation (Chintam). Lord Brahma’s “100” years consists of the “Kalpaas” (aeons). Every year of Lord Brahma, like a tree, manifests the “Kalpa” (period — aeon). The example of the “tree” is given to emphasize the differences” of the “trees”, originated each year, (i.e. the “Kalpa”). The difference between “night” and “day” in each “Kalpa”, is very small and subtle! These “Kalpas” in between, are 360 in number. In the previous “Kalpa” also, Lord Brahma had created the various “worlds”, and these “worlds” were merged in the previous “Kalpa” after their dissolution! Lord Brahma decided that, “I had previously got all the “worlds” “re-manifested, and now I will again get them manifested”.

After thinking like this, Lord Brahma, like in the previous “time”, created this Universe — as per the next verse.

पद्मकोशं तदाऽऽविश्य भगवत्कर्मचोदितः।

एकं व्यभाङ्गीदुरुधा त्रिधा भाव्यं द्विसप्तधा॥८॥

VERSE 8 Meaning: “Then Lord Brahma, who was appointed by our Lord to do the creation of the Universe, entered into this lotus flower. He then made this one “flower” into three parts viz. “Bhoohu” (earth), “Bhuvaha” (nether world) and “Swaha” (the other world). Even then, this flower was so huge, that it could be divided into 14 “worlds” or more!”(and “more”!)

श्रीसुबोधिनी : पद्मकोशमिति। तदा ज्ञानानन्तरम्। तदेव

पद्मकोशमाविश्य एकं पद्मकोशमुरुधा व्यभाङ्गीत्। ननु भगवन्नाभिकमलं कथमेवम् भङ्गुमर्हतीत्याशङ्क्याऽऽह—भगवत्कर्मचोदित इति। भगवदीयसृष्टौ भगवत् एकं कर्माऽत्र संक्रान्तमस्ति, तेन प्रेरितः। तदा भगवत्कर्मणा प्रेरितभगवत्कर्मरूपत्वात्। न तस्याऽपराधः क्वापि। तत्तस्य खण्डानाह—एकं व्यभाङ्गीदुरुधेति। एकमेव उरुधा व्यभाङ्गीत्, अवान्तरलोकभेदेन सहस्रशः खण्डान् कृतवान्। जातिभेदेन विभागे क्रियमाणे सत्त्वादिभिः कृत्वा त्रिधैव भाव्यम्। प्रसिद्धलोकव्यवहारेण भेदे क्रियमाणे द्विसप्तधा अभाङ्गीत्, चतुर्दशलोकभेदेन विभागं कृतवान्॥८॥

ननु सर्वेषामेव लोकानां जीवाधिष्ठानानां क्रियमाणत्वात् कथं चतुर्दशलोकेष्वेव कोटिशो जीवसङ्ख्याः स्थास्यन्तीत्याशङ्क्याऽऽह—

SRI SUBODHINI: On attaining this type of “Jnana”, Lord Brahma entered into the same lotus flower, and made in into “many”! A doubt arises here, as to how, Lord Brahma, became capable of splitting the lotus flower, which had got originated, from the navel of our Lord Himself! Removing this “doubt”, it is said, that Lord Brahma was blessed and inspired by our Lord to do so (Bhagavat Karma Chotitaha). In other words, as this creation really belonged to our Lord, Lord Brahma symbolized our Lord’s “action” only, and only our Lord’s action had entered into this lotus flower! This “capacity” was given to Lord Brahma, by our Lord only! In view of this, THE ENTIRE CREATION IS OUR LORD’S ONLY!

This lotus flower was divided into many “parts” i.e. thousands of divisions, consisting of so many “worlds”. Through the quality of Satwa etc. there are 3 major “divisions”. From the “worldly” point of view there are 14 divisions.

All the “worlds” were made, for the sake of “living” of the various types and kinds of “Jeevas”. Through the

next verse, it is said, that “crores” of “Jeevas” lived in all these worlds! The “doubt” as to how, “so many” lived together, is being removed also.

एतावाञ्जीवलोकस्य संस्थाभेदः समाहितः।

धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठ्यसौ॥९॥

VERSE 9 Meaning: “In the holy scriptures of this world, these three “places” have been described as the place of “enjoyment” of all the “Jeevas”! But those persons, who perform their allotted duties, without desires for the results of their actions, attain the worlds, which are higher and nobler viz. Maharloka, Tapoloka, Janaloka and Brahmaloka!”

श्रीसुबोधिनी : एतावाञ्जीवेति जीवानां स्थानभूतस्य लोकस्य संस्थया सम्यङ्मर्यादया भेदो विभाग एतावानेव चतुर्दशधैव। त्रिविधा एव हि सर्वे जीवाः। मध्ये त्रयो राजसाः, अहङ्कारस्य त्रिविधत्वात्। तामसाः सप्त, पदमहा-भूतानि मात्राः कार्यं चेति। चत्वारः सात्त्विकाः, अन्तःकरणस्य चतुर्विधत्वात्। अत्रैव हि सर्वे जीवाः समाहिता भवन्ति। सम्यगाहिताः। स्थानविभेदेन सम्यक् स्थापितो भेदः। नन्वेवं कथं सामर्थ्यं ब्रह्मणः? भगवदज्ञायामपि स्वतः सामर्थ्यस्याऽपेक्षितत्वादित्याशङ्क्याऽऽह—**धर्मस्य ह्यनिमित्तस्येति। अनिमित्तस्य निष्कामस्य धर्मस्य दशशताश्वमेधज्ञस्य शतजन्मसाधितस्य विपाकः फलमयं परमेष्ठी।** बहुन्मसाधितधर्मफलत्वात् ब्रह्मणस्तथाकरणं युक्तमित्यर्थः। एवमाधारभूतं जगल्लोकानां मात्रात्वेन निरूपितम्॥९॥

आधेयभूतस्य लोकत्वात् मात्रात्वं न भविष्यतीत्याशङ्क्य, कालवशात् जीवस्यापि विषयत्वमिति कालप्रस्तावना। भगवत उत्पत्त्यादिकर्तृत्वं श्रुतवतः कालविभेदेन, कालमेव सर्वहेतुं मन्यमानस्य, काले जिज्ञासा उत्पन्ना। तदा पृच्छति विदुरः—

SRI SUBODHINI: “Worlds” were created, for the “Jeevas” to reside and live! These were properly divided and identified as 14 in number. There are three broad

divisions of all the "Jeevas". As the factor of "ego" (Ahamkaar) is of three kinds, three types of "Rajasik Jeevas" live, in the middle. The 5 Primordial elements, the causative elements and the "task" itself are there, along with 7 types of "Tamasik Jeevas". As the inner mind is of 4 types, the "Satwik Jeevas" are also of 4 types! In this way, the "Jeevas" reside in the 14 worlds. Their "divisions" (of the "Jeevas") were also specifically identified, as per the place of their stay! How did Lord Brahma, attain this capacity? Lord Brahma was blessed by our Lord. This status of becoming Lord Brahma was conferred by our Lord, as he had done 1000 Aswamedha sacrifices in 100 births! — done without any desire for results! Due to this only, he had attained, with the grace of our Lord, this capacity. This is indeed appropriate. In this way, the basis of all the worlds is described, as the "causative element" ("Maatra", which are "subtle").

The Universe is, in this way, a "based" one (Aadheya) i.e. there is a "different basis" for the Universe. Due to this, a doubt may arise, as to whether, this Universe is based on the "subtle causative elements" (Maatra). This doubt is removed by telling, that even the "Jeeva" gets affected by objects and materials, as it is under the control of the factor of "time" (Kaala). In other words, the "Jeeva" also becomes the subject of "enjoyment". Due to the divisions, in the factor of "time" only, our Lord does the actions of the origin of the Universe and others — as this factor or "time" has been recognized as the basic cause for everything! Due to this, Sri Vidurji got a desire to have the "Jnana", about the true nature and form of "time". He asks this, through the following question.

विदुर उवाच।

यदात्थ बहुरूपस्य हरेरद्भुतकर्मणः।

कालाख्यं लक्षणं ब्रह्मन् ! यथा वर्णय नः प्रभो ! ॥१०॥

VERSE 10 Meaning: “Sri Vidurji said, “Oh Brahman! You had spoken about the factor of “time”, which is a power of our Lord Sri Hari, who does wonderful Leelas, and who has manifested Himself, as this vast Universe! Oh Lord! kindly explain to me, in detail, about this factor of “time”!”

श्रीसुबोधिनी : यदात्थेति। बहुरूपस्य हरेरद्भुतकर्मणो लक्षणं यदात्थ, तद्यथावद्वर्णयेति संबन्धः। कालो हि भगवतो लक्षणमसाधारणो धर्मः। जगत्कर्तृत्वं नाम जगत उत्पत्तिकाल इत्यर्थः। तल्लक्षणसहितो य आत्मा स भगवान्। अत एव बहिरपि भगवान् गरुडध्वजः। भगवतोऽतिसूक्ष्मत्वात् लक्षणमप्यतिसूक्ष्मं दुर्ज्ञेयम्। कलयतीति कालः, कलनं वा। सर्वस्याऽपि वस्तुन आकलनं ग्रहणं ज्ञानं वा भगवद्धर्मो भवत्येव। अत एव काल इत्याख्या यस्य लक्षणस्य, तस्य कलनं न साधारणम्, अद्भुतकर्मत्वात्। यथा आकलने जाते भगवानद्भुतं कर्म करोति, यथा वा आकलय एकः सन् बहुधा भवति, यथा वा आकलय्य सर्वेषां दुःखं स्वयं दूरीकरोति; मार्गत्रयं वा प्रकाशयति; तादृशस्य लक्षणभूतस्य कालस्य स्वरूपमवश्यं ज्ञातव्यम्। अतोऽस्माकं तज्ज्ञानार्थं त्वं वर्णय, समर्थत्वात्। तदाह—प्रभो इति॥१०॥

एवं कालस्याऽवश्यं निरूपणीयत्वे असाधारणधर्मत्वात् कालं लक्षयति—

SRI SUBODHINI: Our Lord Sri Hari has so many “forms”, and has also enacted, so many wonderful “Leelas”! Kindly explain to me, all the attributes of our Lord, fully! The most extraordinary quality and attribute of our Lord is certainly this factor of “time”! Our Lord Sri Hari, who is the “Aatma” of everyone, and who is the creator of this Universe has a power in Him viz. “time”, and this power of time is “the manifested Lord”

outside. That is why, our Lord always has the “flag with Sri Garuda” present on His chariot! This factor of “time” is very “subtle”. Hence, it is very difficult to understand this factor.

“Time” is that factor and power of our Lord, which has the capacity to count all objects and also absorb them! This is the “mark” (Lakshan) of our Lord. Due to this, it is very difficult, nay, extraordinary in nature, to decipher or understand it’s nature and movement. This is due to the fact, that OUR LORD DOES MOST WONDERFUL “LEELAS”! (ADBHUTA KARMA). Like our Lord, though being “ONE”, becomes the “MANY”, and also removes the sorrow of everyone (like the Lord drank the “fire” in Vraja, and removed the sorrow of the Gopas), the factor of “time” also represents our Lord, as His power! It is our Lord’s “form” only! SriVidurji was eager to get the “Jnana”, about this factor of “time”, and has prayed to Sage Maitreya, to explain this specially. He addresses the sage as “Lord” (Prabhu), as he considered the sage, as being capable to do this task.

This factor of “time” has extraordinary (uncommon) qualities. Hence, Sage Maitreya decided, that he should certainly describe the same — as per the following verse.

मैत्रेये उवाच।

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः।

पुरुषस्तदुपादानमात्मानं लीलयाऽसृजत्॥११॥

VERSE 11 Meaning: “Sage Maitreya said, “The real “form and nature” of time, is the changing of the nature and form of all objects. “Time”, as such, has no qualities on it’s own, as it is timeless and limitless too! Our Lord, using “time”, as His “instrument”, (cause) plays His

Leela of becoming this vast created Universe, manifesting it from Himself (by Himself)."

श्रीसुबोधिनी : गुणव्यतिकराकार इति। कालो ह्यमूर्तो धर्मः; अत एव न प्रत्यक्षः, किन्तु कार्यवशादनुमेयः। अतस्तस्य लक्षणं नेदमित्थतया वक्तुं शक्यम्। कालस्तदैव लक्षणं भवेत्, यदि धर्मिणो धर्मेभ्यः कार्याच्च विलक्षणः स्यात्। तदैवाऽऽसाधारण्यं भवेत्। तत्र त्रितयवैलक्षण्यार्थं लक्षणे विशेषणत्रयम्। तत्र प्रथमं गुणव्यतिकराकारः कालः। गुणानां व्यतिकरोऽन्योन्यसंश्लेष आकारो यस्य। अमूर्तत्वात् कार्यद्वारैव लक्षणम्, कार्यं पुनः प्रकृतेर्गुणसाम्यावस्थारूपायाः। येन भगवदुणेन गुणानां व्यतिकरो भवति-प्रथमतः सत्त्वादिरूपेण विभिन्ना भवन्ति, ततः क्षुब्धा अन्योन्यं च मिलिता भवन्ति-स गुणः काल इत्यर्थः। इदमेव च भगवत आकलनम्। क्रियाशक्तिरूपः प्रथमो गुणो मुख्यः, योऽग्रे प्रकटो जातः। तत्र क्रियाशक्तिभेदा अन्येऽपि सन्ति, तेषां विशेषणामानि वर्तन्ते। 'स ऐक्षत' इतीच्छा, 'सोऽकामयत' इति कामः। तथा तस्य लोकप्रसिद्धकार्यधर्मवत्त्वेन कार्याधेयतया न विशेषणं सिद्धम्। यथा मनोधर्मा इच्छाकामादयः, तथा न कस्यचित्कालो धर्मः। परं सर्वाधारत्वेनैव प्रतीयत इहेदानीमित्यादिशब्दैः। अतोऽयं निर्विशेषः। कस्यचिद्धर्मत्वे तत्र प्रतीयेत, घटे काल इति, भूमौ काल इति। प्रतीयते त्विह घट इति, तस्मात्सर्वविशेष रहितो गुणक्षोभहेतुः काल इति लक्षणम्। किञ्च, बहव एव धर्मा आकाशादीनां व्यावर्तका विशेषाः स्वतो विशेषरहिता भगवद्धर्माः सन्ति, अन्यथा नित्यानां परमाणूनामतीन्द्रियाणां व्यावृत्तिर्न स्यात्। तब्ध्यावृत्यर्थमाह-अप्रतिष्ठित इति। प्रतिष्ठा सामाप्तिः पर्यवसानम्, तद्रहित इत्यर्थः। विशेषास्तु प्रतिष्ठिताः, अन्यथा परमाणूनां परिच्छेदो न स्यात्। अतोऽसंस्थितोऽप्रतिष्ठितः कालः। सर्व एवं पदार्थः संतिष्ठते, कालस्तु न संतिष्ठते। एवं कालस्य लक्षणमुक्त्वा, स गुणो भगवता किमर्थं गृहीत इति जिज्ञासायाम्, तस्य प्रासङ्गिकं कार्यं गुणक्षोभरूपम्, जगदाधारत्वं वा, तस्य मुख्यप्रयोजनं न भवतीति मुख्यं प्रयोजनमाह-पुरुषस्तदुपादानमिति। पुरुषो भगवान् कारणरूपः, स स्वगुणानेव कर्तृत्वादिभावापन्नान् कृत्वा जगत्करोति। तत्र कर्तृत्वं स्वरूपधर्म एव भवति, क्रियाशक्तिस्तस्य निर्वाहिका। समवायिकारणं तु किं भवेत्? अविकृतैव सा भवति। सर्वत्र साक्षात्कार्येषु अविकृतमेव

समवायिकारणं भवति, यथा घटे मृद्रूपा पृथ्वी। सा खननादिना परिच्छिन्ना कर्तृक्रियया व्याप्ता उपादानत्वमापद्यते, एवं भगवानपि आत्मानं सृजति कालमुपादानं कृत्वा। एकैव पृथिवी कुलालचक्रचीवरदण्डमृद्रूपा स्वधर्मैरेव स्वयं घटरूपा भवति। तत्राऽन्ये सर्वे धर्माः कुलालादयो जीवसंबन्धं प्राप्यैव कर्तृत्वादिभावमापद्यन्ते। कुलालशरीरे देवदत्तो जीवः, दण्डे स्थावरः, चीवरेऽपि कार्पासः स्थावर एव, चक्रेऽपि पर्वतः, विकारे तु विकार एव। एवं सर्वत्र। तस्माद्यस्मिन्नंशे न कोऽपि विकारः प्रविशति, (स) कर्तृधर्मव्यतिरिक्तो भगवद्भर्मः कालः। 'स आत्मानं २ स्वयमकुरुत' इति श्रुतेः। लीलयेति विशेषप्रयोजनाभावः। तदुपादानमतिसमीचीनं कर्तुः प्रयासाजनकमिति॥११॥

नन्वेतस्य कालस्य भगवतः काऽपेक्षा? उपादानं स्वरूपं प्रकृतिवै भवतु। तत्राऽऽह—

SRI SUBODHINI: The factor of "time" is the formless quality and nature of our Lord! Hence, "time" cannot be "seen" as such! It can be certainly surmised from it's "actions", that "time is such", and it's "effects are such" etc.! This is the true nature of time! Here, this factor of "time", has been described, with three distinct features!

(1) "TIME" HAS THE "FORM" OF "MIXTURE OF QUALITIES" (GUNAVYATIKARAARA).

This factor of "time" is "formless" (Niraakaar). Only through the "task or action" (Kaaryam), this "time" can be felt or surmised! It's "form" is the "mixture of qualities" with each other! The qualities of nature (Prakruti) meet and mingle with each other to originate actions and situations. At first, the qualities of Satwa and others were "separate". Later they meet and mingle with each other. This "mixture" is "time"! This is the power of action of our Lord, which is very important, and which manifested itself as the creation. There are many other

divisions in this power of action (KRIYA SAKTHI). There is the power of "ICHCHA (will and desire of our Lord) SAKTHI"! Through the Vedic dictum of "the Lord desired" (SO AKAAMAYATA), the Lord's power of desire (KAAMA SAKTHI) has been described. Like the "mind" has the quality of desire (Kaama), our Lord's factor of "time" has no such quality in it! "Time", being the basis of everything, is always referred as "NOW". Due to this, "time" is called as.....

(2) TIME IS "NIRVISESHA" (NO QUALITIES OF ANY SPECIAL NATURE).

If "time" had a special quality, then we could have described this "time", as the "time in the pot", "time as earth" etc. But we cannot call "time" in this way. Due to this, "time" has no quality (Guna) of it's own! In fact, it is "time", which affects the qualities!

(3) TIME IS ENDLESS – "APRATISHTITA" (NO END).

Being a quality, and power of our Lord, it is all pervasive! Hence, it has "no end". Each and every material has an "end". But not for "time"! Why did our Lord adopt this type of "power"? On this, it is said, that OUR LORD ORIGINATED "HIMSELF" AS THE "FORM" OF THIS UNIVERSE! (PURUSHASTHADU PADAANAM). Our Lord made the "qualities" to attain the attitude of being the "doer" (Karthapan) and created this Universe! This "doership" becomes the quality of His divine self, and this is controlled, through His "power of action" (KRIYA SAKTHI). This power is "changeless". This power becomes the basic cause for the creation of this Universe. It is said, that in all actions, the basic (common) cause is always changeless e.g. In the making

of a mud pot, the basic changeless "MUD" is the common basic cause. This mud is excavated and cured by the potter, but it continues to be the "basis" of the pot! In the same way, our Lord has used "time", as the basis for creating this Universe, from Himself!

The potter, the wheel, the stick, the mud — all these enable the "mud" to take the form of a "pot". The potter etc. come out to play their role only later, i.e. only after getting related to "mud"! e.g. In the potter, there is a particular "Jeeva" (with the name of the potter as Devadatta); in the "stick", there is the "Jeeva" which is inanimate; etc. Thus, in each and every "action" (Kriya) there is this factor of "change"! But, only in the factor of "time" of our Lord, this "change" (Vikaar) cannot enter, and it has the quality of being the "non-doer" — which is our Lord's quality only (Bhagavat Guna).

It is said that, "Our Lord made His own self into this vast Universe" (SA AATMAANAM SWAYAMAKURUTA). THIS WAS DONE BY OUR LORD, AS A "LEELA" (PLAY). THERE IS NO OTHER PURPOSE FOR THIS CREATION FROM HIMSELF, THAN HIS "LEELA"! THE "TIME", BEING THE "BASIS", IS BOTH BEAUTIFUL AND BEST, AS THIS TIME, DOES NOT GIVE ANY DIFFICULTY TO THE "DOER"! This is the reason, that it is said, that this Universe is a "PLAY OF OUR LORD"!

What was the need for our Lord to have this factor of "time"? (to be used). In fact, the factor "nature" (Prakruti) could have been made as the "basis" of this creation! On this, it is said, as follows.

विश्वं वै ब्रह्मतन्मात्रं संस्थितं विष्णुमायया।

ईश्वरेण परिच्छिन्नं कालेनाऽव्यक्तमूर्तिना॥१२॥

VERSE 12 Meaning: “In the first instance, this entire Universe, through the Maya power of our Lord, had merged into our Lord only — i.e. ONE WITH BRAHMAN! Our Lord, using His power of time, which is His “formless form” manifested this Universe again, as a different entity!”

विश्वं वै ब्रह्म तन्मात्रमिति। विश्वं कार्यम्, ब्रह्म तन्मात्रं यस्य। यथामहाभूतेषु शब्दादीनां तन्मात्रता, सूक्ष्मावस्थारूपत्वात्। एवं विश्वस्याऽपि ब्रह्मैव सूक्ष्मावस्थारूपम्। पूर्वावस्था ब्रह्म, उत्तरावस्था जगदिति। तस्योपसंहारस्तिरोभावे विष्णोर्भगवतो मायया। विष्णू रक्षकः, उपसंहारी तस्यैव माया। सम्यक् स्थितं वा विष्णुमायया। अलौकिकसामर्थ्येन स्थितमुपसंहृतं च भवतीत्यर्थः। तत्र कश्चित्परिच्छेदकोऽपक्ष्यते, अन्यथा एकस्मिन्नपि कार्ये कृत्स्नप्रसक्तिर्निर्वयवत्वशब्दकोपो वा भवेत्। तस्माद्भगवत एव कश्चिद्धर्मोऽस्त्यसाधारणरूपः, येनोत्पद्यमानं कार्यं परिच्छिन्नं भवति। तदेकं भगवतो रूपमित्याह—ईश्वरेण परिच्छिन्नमिति। ऐश्वर्यमपि गुणः, तत्रैव भगवता स्थापितः। अन्यथाकरणसामर्थ्यं हि तस्या। अत एव कलयतीति कालः। तस्य च रूपमव्यक्त एव तिष्ठति। अतः परिच्छेदार्थं कालोऽपेक्ष्यत इत्यर्थः॥१२॥

तस्योपादानत्वं कार्ये प्रदर्शयति—

SRI SUBODHINI: This “Universe” is a “task completed”! “Brahman” is the “subtle” reason and cause for this Universe. Like, for the Primordial elements, the subtle cause is “sound”; in the same way, “Brahman” is the subtle form of this Universe! **THE FIRST STAGE IS BRAHMAN; THE SECOND STAGE IS UNIVERSE!**

Through the “Maya” power of our Lord, this Universe gets “disappeared” after it’s destruction. Lord Vishnu is the protector of this Universe. Through the Maya power of our Lord Vishnu only, this entire Universe stays in it’s proper course! In this way, through our Lord’s

Maya power only — i.e. through it's supernatural powers and capacity — this Universe is sustained and destroyed!

“Brahman” becomes the entire Universe. “Brahman” has no parts or limbs. But, due to the extraordinary quality and power of our Lord, this Universe has been made. It is seen as “separate”. BUT, WE SHOULD REMEMBER, THAT THIS UNIVERSE IS ONE TYPE OF OUR LORD'S “FORM” ONLY! (ISWARA PARICHCHINNA). Our Lord's “virtue” of “opulence” (Aishwaryam) is placed by our Lord, in the factor of “time”, which is endowed with the power to “change” anything! That is why “time” has been defined as, “That, which counts or eats up, is “time” (KALAYATI ITI KAALAH). “Time” always remains, in an “unmanifested” state. That is why, our Lord has used “time”, to create the endless “divisions”. This is the purport.

The “basis” (Upaadaana) nature of “time” is being shown in “relation” to past etc. The following verse is given to enable us to understand this.

यथेदानीं तथाऽग्रे च पश्चादप्येतदीदृशम्।

(विश्वमेतदसंक्षिप्तं मायया दृश्यतेऽन्यथा)॥१३॥

VERSE 13 Meaning: “This Universe was like this in the past, as it is now! In the future also, it will be the same (i.e. as it is now)! THIS “Universe” is covered by Maya, and due to this, it is seen as different (form it's reality)!”

श्रीसुबोधिनी : यथेदानीमिति। कालस्य नित्यत्वात् तदुपादानकं जगन्नित्यमेव, परं यथोपादानत्वमुपदिश्यते। भूतादिव्यपदेशाः कालकृताः। कालो हि निरन्तरं वर्तमानो जलप्रवाहवत्। पूर्वपूर्वमुत्तरो बाधते। तदा तदाधारेण जातविकारं जगत् भूतत्वेन व्यपदिश्यते। वर्तमानोऽपि काल एव। देशापेक्षाभावात् नाऽऽपेक्षिकं वर्तमानत्वम्। जलादौ तु देशापेक्षाया विद्यमानत्वात् आपेक्षिकैव

वर्तमानता भवति। अतो यादृशः कालः, तादृशं जगत्। कालाधीने त्वेषैव व्यवस्था। अवान्तरकालानां मूलभूतः कालो नियामको जीवानामात्मा भगवानिव। अतः स्वभावतस्तुल्यत्वादवान्तरभेदो विवक्षयोच्यते। इदानीं यथा जगत्, अग्रेऽपि तथैव भविष्यति, पश्चादप्येतदीदृशमेव। अतोऽस्य जगतः कालनियामकत्वात् मायिकत्वम्। तस्माकात्स्न्येनाऽभिव्यक्तस्वरूपत्वात् ब्रह्मरूपं जगत् ॥१३॥

एवं कालोपादानत्वं जगतो निरूप्य, कालस्याऽऽधिदैविकं स्वरूपमुक्त्वा, आधिभौतिकं स्वरूपं निरूपयति—सर्गो नवविध इत्यादिना यावदध्यायपरिसमाप्ति। आध्यात्मिकभेदानग्रिमाध्याये वक्ष्यति। तावता साधारणानां मात्रेन्द्रियाणां काल एव नियामकः। तेषां बुद्धिस्तु वेदात् ब्रह्मादिभिश्च, अतो भगवदधीनास्ते भगवदाज्ञया संसारे प्रवृत्ताः। भगवदाज्ञा च तेषां मूलम्, महाभूतवत्। विषयेन्द्रियाणि तु कालाधीनान्येव कालरूपाणि। ता मात्रास्त्रिधा इत्याध्यात्किनाधिभौतिकांश्च निर्दिशति—

SRI SUBODHINI: Time is eternal, and is the cause and basis of this Universe. Due to this, the Universe is eternal. This “eternity”, is like the “eternal” nature of “time” only. All the primordial elements are made by “time” only, which flows like a constant flow of water! Whatever was there, is there and will be there — all of these are due to the factor of “time” only! “Time” does not need space or place! But, “flow of water” requires “place”. In this way, as per “time”, there is this “Universe”. But everything is under the total control of “time”!

The basic root-form of “time” is our Lord, who (which is the basis of past, present and future) is the controller — like our Lord is the controller of all the “Jeevas”, being their “Aatma”! Hence, due to the “sameness of attitude”, the “Jeeva” and the “Aatma” are respectively called as “Amsa” (part) and “Amsi” (the whole). The future Universe will be, like the present one,

which is also like the "past" one! Due to this, the controller of this Universe, is our Lord, in the form of "time", which is a "truthful power" of our Lord. BECAUSE OF THIS REASON, THIS UNIVERSE IS TRUTHFUL AND NOT UNREAL (MAYIK) FORM, WE SHOULD REALIZE, THAT THE "SEEN" UNIVERSE IS THE "FORM" OF BRAHMAN ONLY!

In this way, after explaining, that the "basis" (cause) for this Universe, is the factor of "time", it was also told, that this "time" is "celestial" in nature. Through the next verse, till the end of this chapter, the "physical" nature of "time", is being explained. We realize, that this factor of "time", is the controller of the "subtle causative principles" (Maatra) and the "senses" of the "Jeevas". The "intellect" for the "Jeevas" is secured, from the Vedas and Lord Brahma. Hence, the Vedas and Lord Brahma are under the control of our Lord!, and through our Lord's "orders", this Universe is run and ruled! HENCE, THE ROOT AND BASIS OF THE "JEEVAS" IS OUR LORD, AND HIS "ORDERS" (WILL AND DESIRE). The "root" of the primordial elements, is our Lord, and His "orders", and they act and function, as per our Lord's "orders" only! The objects and senses are under the control of "time", and due to this, they take the form of "time"! The subtle causative principles are of 3 types, including their "mental" and "physical" divisions!

सर्गो नवविधस्तस्य प्राकृतौ वैकृतस्तु यः।

कालद्व्यगुणैरस्य त्रिविधः प्रतिसंक्रमः॥१४॥

VERSE 14 Meaning: "This Universe ,created through the primordial Prakruti (nature) and the allied mental creations (Vaikruta) – all these are of 9 kinds. This

creation is ended, in three ways viz. through time, materials and qualities (Kaala, Dravya and Guna)."

श्रीसुबोधिनी : सर्गो नवविध इति। प्राकृत आधिभौतिक षड्विधः। वैकृत आध्यात्मिकस्त्रिविधः। उभये नवविधाः। तुशब्दो वैकृते भेदान्तरमस्तीति ज्ञापकः। वैकृतोऽप्याध्यात्मिकात् वैकृतात् भिन्न आधिदैविकः। अत एव यः प्रसिद्धः। उत्पत्तिर्नवविधा, त्रिविधानामपि गुणानामुत्पादकत्वात्। **प्रतिसंक्रमस्तु त्रिविधः,** तामसानामेव नियामकत्वात्। तत्राऽधिकारिणस्त्रयः, कालो द्रव्यं गुणाश्चेति। **कालेन** पदार्थाः प्रकृतौ प्राप्यन्ते। **द्रव्यैर्वायुदण्डादि-**भिर्गुणैर्विरोधिभिर्विरुद्धा गुणाः प्रादुर्भूताः। कर्मणा विहितप्रकारेण देवादिभावे प्राप्ते मानुषादिभावा निवर्तन्त इति सत्त्वादिभिरेव पूर्वस्य प्रलयः। नियतस्तु कालकृतः प्रलयः, अनियतावितरौ॥१४॥

सर्गाणां नवविधत्वमुपपादयति-

SRI SUBODHINI: The creation of the physical and mental Universes are of 6 and 3 types respectively — thus totaling nine, in number! The syllable “Tu” (but) indicates, that in the “mental creation”, there are several other divisions too. The “celestial creation” also is “mental” in nature — but different, from the earlier “mental” one, referred to. In this way, there are 9 types of “creations”, made up of the three “Gunas” or qualities. The “dissolution” (Pralayam) is also of three kinds, as it’s “cause” is the quality of “Tamas”. The presiding deities of “dissolution” of the Universe, are the factors of time, materials and qualities. The factor of time makes the “object” attain it’s “nature”. Then, “wind” (Vayoo) affects the “materials”, and the “opposite qualities” affect the “qualities” (Satwa etc.).

Through the performance of “action”, as prescribed in the scriptures, when the “Jeeva” attains the status of the celestials, then, the “Jeeva” is enabled to give up the

status of being “human” etc. At the time of dissolution of the Universe, all the “Gunas” (qualities) from “Satwa” onwards get merged! The “dissolution”, caused by “time” is “orderly”, but not the other two (through materials and qualities).

The 9 types of creations are described.

आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः।

द्वितीयस्त्वहमो यत्र द्रव्यज्ञानक्रियोदयः॥१५॥

VERSE 15 Meaning: “From the “Aatma”, the first creation is the Great Principle (Mahat Tatwam) which is of the form of disturbance in the qualities (Gunas). The second creation is that of “ego” (Ahamkaar), in which all materials, knowledge and “action” got originated! (i.e. the 5 elements like earth, the organs of knowledge and action).

आद्यस्त्विति। सर्गा अत्र विभेदेन कालतः क्रियया तथा।

अतस्तत्त्वेऽपि षड्भेदाः पारम्पर्यं न दूषणम् ॥१॥

KAARIKA 1 Meaning: “Through the “division” caused in both “time” and “action” (Kaala and Kriya), the entire Universe gets created. In this way, in the “physical” creation there are 6 divisions. How, did these 6 divisions take place? This is due to successive (Parampara) creations. Even, in the Vedas, apart from reference to the actual creation done by Brahman, who is omnipotent, references have been made, for the gradual (Krama) creations also. ALL CREATIONS, THUS, DEPEND AND ARE GOVERNED, BY THE DESIRE OF “BRAHMAN”!”

If this is so, why did the first creation, take place from the Great Principle (Mahat Tatwam)? This is answered, through the following Kaarika.

महत्त्वेन प्रकारेण जगत्सर्वं तथोद्गतम्।

अतो जगत एवाऽत्र सर्गो हेतुर्महान् पुनः ॥२॥

KAARIKA 2 Meaning: “In the way, the Great Principle got manifested, the Universe also got manifested! Thus, the creation of the Universe took place! The Great Principle is the root cause only (i.e. the Great Principle was not created).”

भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः।

तच्चतुष्टयमत्राऽस्ति तेन सर्गत्वमस्य हि ॥३॥

KAARIKA 3 Meaning: “The elements, the subtle causative principles, senses and the intellect – the “birth and origin” of these only constitute “creation”. Only these 4 are here in this Universe, and creation is spoken of only, for these 4 factors.”

श्रीसुबोधिनी : तुशब्दः पक्षं व्यावर्तयति। महत्तत्त्वस्य न केवलं जन्ममात्रम्, किन्तु महतो जन्म सर्गः, तत्राप्याद्यः सर्गान्तरापेक्षया। अयं सर्गः सर्वोपकारी। महत्त्वात् बुद्धिरुक्ता। तस्य महत्तत्त्वस्य योनेः सकाशादुद्गम इव सर्गोऽत्र न विवक्षितः, किन्त्वात्महेतुको गुणानां विषमो भावः। तत्र सत्त्वं धीनिमित्तम्, भगवतो धीनिमित्तत्वे सत्त्वं मनोनिमित्तम्, विषया राजसाः, भूतानि तामसानि। वैषम्याभावे तु सिथत्यादिहेतुत्वम्। आत्मनः सकाशात् गुणानां वैषम्यम्—एतदेव महत्तत्त्वसर्ग इत्यर्थः। द्वितीयमाह—द्वितीयस्त्विति। अत्राऽपि जन्ममात्रं व्यावर्त्यते। अहमोऽङ्कारस्य सर्गो द्वितीयः। अत्राऽपि चतुर्विधत्वमाह। यथा सर्गे गुणवैषम्यमपेक्षितम्, एवं द्रव्यज्ञानक्रियाणां मप्युदयोऽपेक्षितः। द्रव्यमधिभूतम्, ज्ञानमधिदैवम्, क्रिया आध्यात्मिकी। आद्यो भावो वैषम्यम्, द्वितीयो भावस्त्रैविध्यम्, यत्रेत्यधिकरणम्, कारणरूपं महत्तत्त्वं बुद्धिः॥१५॥

तृतीयमाह—

SRI SUBODHINI: The syllable “Tu” (but) is used to convey the thought, that this “view” is not fully correct

i.e. only there was the “birth” of the Great Principle! The correct “view” is “Mahat Tatvam”, is not “born”, but the creation is the “birth” of “Mahat Tatvam”! This is the first creation, and it is always beneficial to everyone! The word “Great” (Mahaan) denotes to the “intellect”.

Our Lord is the cause for the rise of the Great Principle. Creation takes place, when there is disturbance and divisions, in the “Gunas” (qualities). Thus, the quality of “Satwa”, becomes the cause for the origin of “intellect”. When, our Lord becomes the cause, for the origin of “intellect”, then, the quality of “Satwa”, becomes the cause for the origin of the mind and senses! The objects are Rajasik. The elements are Tamasik.

When, there is no disturbance or division in the “qualities”, there is no “creation”. The disturbance in the qualities, due to the inspiration and will of our Lord, (Aatma) is the creation of the Great Principle! (Mahat Tatvam).

In the “second” creation, the “ego” was created. This is of 4 kinds. Like, it is necessary to have the “disturbance and divisions” (VISHAMATA) in the “qualities” for the sake of creation, in the same way, there is the necessity, for the origin of materials, knowledge and action too! Materials are physical; knowledge is celestial and actions are mental! The first attitude (Bhaava) is due to “disturbance” (in the qualities). The second “attitude” is of 3 kinds. Here, the Great Principle is also called as the “intellect”.

The “third” and the “fourth” creations are told, through the following verse.

भूतसर्गस्तृतीयस्तु तन्मात्रो द्वयशक्तिमान्।

चतुर्थ ऐन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः॥१६॥

VERSE 16 Meaning: “The third creation is of the form of the “subtle causative principles” viz. the 5 primordial elements, which have the power to create the objects and materials. The fourth creation is “the senses”, which are endowed with the power of knowledge and action (Jnana and Kriya).”

श्रीसुबोधिनी : भूतसर्ग इति। अत्रापि तुशब्दः पूर्ववत्। यथा क्षोभापेक्षा, यथा वा ज्ञानक्रियाविषयाणाम्, तथा परिणामहेतुरूपस्याऽपि। तच्च रूपं भोक्तृभोग्यभावापन्नं वक्तव्यमिति भोग्यं तन्मात्रत्वेन विवक्ष्यते, भोक्ता शरीरसाधकभूतत्वेन। तदुभयमाह—तन्मात्रो द्रव्यशक्तिमानिति। तन्मात्रः पञ्चतन्मात्रारूपः। द्रव्यशक्तिः परिणामः, तत्सहितस्तृतीयसर्ग इत्यर्थः। एवं त्रिभिः सर्गैः कार्यं निष्पद्यते, त्रिभिश्च ज्ञायते। तत्र प्रथमं चतुर्थं ऐन्द्रियः सर्गः इन्द्रियसंबन्धी सर्गः। इन्द्रियाणां स्वरूपोत्पत्तिर्न सर्गः, किन्तु कार्योपयोगित्वेन। अतोऽनुवादे तुशब्दः। कार्ये भिन्नतयोत्पत्तिव्यावृत्त्यर्थं सर्गः पूर्वत्रैव योजितः। यस्त्विदमनुवादः स्वरूपकार्ययोर्भेदनिरूपणार्थः। ज्ञानात्मकः क्रियात्मकश्च, उभयं हीन्द्रियकार्यम्। क्रियात्कत्वेन भूतानीन्द्रियाणि चोक्तानि, ज्ञानात्मकत्वेन तन्मात्राणि धियश्चोक्ताः॥१६॥

पञ्चममाह—

SRI SUBODHINI: The syllable “Tu” (but) again denotes to “creation” and not “birth”! Like for “creation”, there has to be “disturbance and changes” in the qualities (Gunas), as also the necessity for knowledge, action and objects, in the same way, there is the requirement of a “cause”, for all “changes”

Here, the subtle causative principles (Maatra) attain the nature of the 5 “Tanmaatras”, and they expand the nature and status of all materials and objects. The creation of “materials” is the third creation. The fourth creation is of the “senses”. Their nature or form is known through their “uses for tasks”. There are two divisions here viz.

through knowledge (Jnana) and “action” (Kriya) i.e. these senses are divided into “Jnanendriyaas” and “Karmendriyaas” (senses of action and knowledge) – as both knowledge and action are the tasks, to be performed by the senses. From the point of “actions”, the 5 elements and senses are told, and from the point of “Jnana”, the subtle causative elements and the intellect are explained.

Through the following verse, the 5th and 6th creations are explained.

वैकारिको देवसर्गः पञ्चमो यन्मयं मनः।

षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतो विभोः॥१७॥

VERSE 17 Meaning: “The fifth creation is the origin of the presiding deities of the senses viz. the celestials, who got originated, from the “Satwik” ego! The “mind” also is included in this creation. The 6th creation is of “ignorance”, which is “Tamasik”. This creation has been done by our Omnipotent Lord, as “ignorance”, and is originated through “Tamas”.”

श्रीसुबोधिनी : वैकारिक इति। वैकारिकः सात्त्विको देवानां सर्गः। अत्र देवानां सर्गे स्वरूपत उत्पत्तिः। अतीन्द्रियत्वेन अव्यवहार्यत्वेन च द्वैविध्याभावान्न पक्षव्यावृत्तिः। यथा ज्ञानेन्द्रियाण्यपेक्ष्यन्ते क्रियायां च, तथैव देवताप्रेरणम्, तदभावे ग्रहणानुपपत्तेः। वैकारिकत्वेन त्रिरूपता, देवत्वाद्बुद्धिरूपत्वम्। नन्वेतेषां देवानां किं कार्यम् ? प्रेरणं त्वन्तर्यामिजीवाभ्यामेवोपपद्यत इत्याशङ्क्याऽऽह—यन्मयं मन इति। पञ्चमसर्गप्रचुरं मनः। यथेन्द्रियाणां सद्भावेऽपि मनोव्यतिरेकेण न ज्ञानक्रियोदयः, ‘नाश्रौषममनाः’ इत्याद्यभिलापात्। न हि सजतीयनियमनव्यतिरेकेण केवलं चेतनेन, राज्ञेव, सर्वथा नियमनं कर्तुं शक्यते। अतः सामान्यतो मनो यथा नियामकम्, तथेन्द्रियदेवता अपि। वैकारिकत्वेन चैक्यम्। वैकारिकत्वं पूर्वरूपम्, प्रेरकत्वमुत्तररूपमिति। षष्ठमाह—षष्ठस्त्विति। इन्द्रियग्राह्यत्वं भगवतो न संभवतीत्यन्तरा निष्पत्तिरूपामविद्यां मन्यते। सा केवलं तामसी।

अविद्याप्रकृतिमायानां मध्ये, प्रथमायाः प्राकृतविषयत्वात्, प्राकृतैः सा वा, तत्कार्यं वा, गृह्यते। अतो ग्रहणार्थं तामसः षष्ठः सर्गो विषयः। तामसत्वमात्रेण विषयत्वे भूतसर्गोऽपि तथा स्यात्, अतस्तद्व्यावृत्त्यर्थं य इत्यनूद्य तुशब्दः। अबुद्धिकृतोऽज्ञानकृतः। नन्वज्ञानेन शुक्तिकारजतवत् मिथ्याभूतमेव किञ्चिदुत्पद्यते, तस्य कथं सर्गत्वम्? सृज्याभावात्। इत्याशङ्क्याऽऽह—विभोरिति। समर्थस्या। स ह्यज्ञानप्रकारेणाऽपि सदभिव्यक्तिं कर्तुं शक्नोति, अतोऽस्य गृह्यमाणविषयस्य अविद्याकृतत्वेऽपि सर्गत्वम्॥१७॥

एवमाधिभौतिकप्रकारेण निरूपितान् षट् सर्गानुपसंहरति—

SRI SUBODHINI: The creation of the “celestials” (Devas) is “Satwik”. Here, their “origin” is told, from the “divine form” (Swaroopa) of our Lord. The senses are not, by themselves, capable of doing “actions”, and also to have “knowledge” about them! The “sense organs of knowledge” (Jnanendriyaas) are required for perception of knowledge, and the sense organs of “action” (Karmendriyaas) are required, for “action”! In the same way, the “celestials” are also inspired — as these “celestials”, who cannot “grasp or accept” the “objects” have “three forms” (of the primordial elements, subtle causative elements (qualities of principles — Tanmaatras) and the senses). Being, “celestial” signifies, having the predominance of the “intellect”. “Inspiration” can be given by our indwelling Lord (Antaryami), as also, through the “Jeevas”! This doubt is removed by telling, that the end result sought, through all “inspiration” is that **THE MIND SHOULD BECOME TOTALLY FILLED!** (YANMAYAM MANAHA). This “mind” is made through the 5th creation — like, in spite of the “senses”, without the “mind”, both “knowledge and action” cannot get originated! (Our Sri Mahaprabhuji is giving here, a very apt experience of everyone, in our

daily life. We often say, “As my mind is elsewhere, I have not heard, what you have said to me”!) The mind and the senses have to be together, for any action! Like, the mind is a “controller”, in the same way, the celestial deity of the “senses” is also a controller! Being, “Satwik”, both of them are united!

The 6th creation is “ignorance” (Avidhya). As the senses cannot realize our Lord, this creation of ignorance is Tamasik. The subject matter of this “Tamasik” creation, is to grasp only, all “natural and created objects” (Prakruti) and actions. All this is created, through “ignorance”. The entire gamut of ignorant actions are covered under this 6th creation of “Avidhya” (ignorance).

This “ignorance” causes, the sense of seeing silver (in a sea shell) — a sense of “illusion”. Can we call this as, “creation”? — especially when there is no origination of “ignorance”! This doubt is removed, through the word “VIBHO” i.e. our Lord has created this “ignorance” in such a way, that it is endowed, with the power and capacity to do “everything” — even to the extent, that it can manifest as “truth” (i.e. look like), even though it is “ignorance” (untruth) only! i.e. it can SHOW “UNTRUTH”, AS IF IT IS “TRUTH”!

This topic of “physical” creation of 6 factors is being concluded as follows.

षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु।

रजोभाजो भगवतो लीलेयं हरिमेधसः॥१८॥

VERSE 18 Meaning: “Whatever you have been told, up to now, consists of the 6 creations! Now, I am going to explain to you, the creations, which are “mental” (Adhyaatimik) in nature. Please listen to these creations

also — as this is the “Leela” of our Lord Sri Hari, who destroys the sorrow of all types, of all devotees, who contemplate and remember Him. It is our Lord, who has taken upon Himself, the quality of “Rajas”, in the form of Lord Brahma, and has created this vast Universe!”

श्रीसुबोधिनी : षडिमे प्राकृताः सर्गा इति। एवं विभागं चेन्न कुर्यात् सप्तमादिप्रयोगात् सर्वेऽप्येकविधा भवेयुः। एवं प्राकृतानुपसंहृत्य वैकृतेषु सावधानतया भेदा ज्ञातव्या इत्याह—वैकृतानपीति। प्राकृतकार्यं वैकृतं प्राकृते निरूपिते निरूपितं भवतीति वैकृतानां न भेदो न स्वरूपं वा सिद्धेत्। अतो मे शृण्वित्याह। मत्त एवैते भेदाः श्रोतुं योग्याः, न त्वन्यो जानातीति भावः। अतो व्यासङ्गव्युदासार्थं मे शृण्वित्युक्तम्। नन्वेते प्राकृतवैकृता लौकिकाः, भगवद्भक्तैः कथं श्रोतव्या इत्याशङ्क्याह—रजोभाजो भगवत इति। यदा भगवान् रजोगुणमुत्पत्त्यर्थम्, क्षेत्रं रजो वा कामार्थं भजते, तदैवं लीलां करोति। अतो भगवल्लीलात्वात् श्रोतव्या एव सर्गाः। ननु न सर्वा भगवल्लीला श्रोतव्या, ‘यावानर्थ उदपाने.....’ इति न्यायेन स्वोपयोगिन्येव लीला सेव्येत्याशङ्क्याऽऽह—हरिमेधस इति। हरिः सर्वदुःखहर्त्री मेधा यस्य। भगवद्विषयिणी या काचिन्मतिः, सैव सर्वदुःखहर्त्री, तस्माद्या कापि भगवल्लीला श्रोतव्यैव। किञ्च, नियता विषयबुद्धिर्भगवत्संबन्धित्वेनाऽत्र बोध्यते। अतो लीलान्तरापेक्षया मात्रारूपा लीलाः कालसंबन्धित्वात्सहजनाशिकाः, तदोषनिवृत्त्यर्थं चाऽवश्यं भगवदीयत्वेन ज्ञातव्याः। एतदेवाऽभिसन्धाय मेधःपदम्। यथा मेधा शब्दो बुद्धिवचनः, एवं ‘मेधस्’ शब्दोऽप्यस्प्रत्ययान्तः॥१८॥

तस्माच्छ्रोतव्यमित्युपपाद्य वैकृतेषु प्रथममुपपादयति—

SRI SUBODHINI: The 6 creations explained, so far, are “natural”, (Prakruti) differentiating them, from the 7th creation, to be explained later. “Please listen to the other creations, which are also originated, due to “changes” (Vaikrutam). It is necessary to understand the difference

between the earlier 6 types of creations, and this one — as this creation is pertaining to this world of objects (Loukik). Why should a devotee of our Lord, listen to this also very carefully? This question is answered by telling, that IT IS OUR LORD, WHO HAS CREATED ALL THESE, BY TAKING UPON HIMSELF THE QUALITY OF “RAJAS” — AS A “LEELA” — Hence, we should all listen to these “Leelas” of our Lord! IN FACT, ALL THE “LEELAS” OF OUR LORD SHOULD BE LISTENED TO, WITH LOVING “BHAKTHI”! The “intellect”, which is related to our Lord, is capable of removing the stress and sorrow of everyone! Everything in this Universe is connected with our Lord, as it is our Lord, who has, by Himself, become this Universe — as His “Leela” — play! The blemish of “time” can be removed only, through the listening of the “Leelas” of our Lord (i.e. the sorrow thereof). The word “Medha” is used to indicate the gracious intellect of our Lord, who is always eager to remove the sorrow of His devotees.

After explaining the reason for listening to the “Leelas” of our Lord Sri Hari, now, the creation of the 7th type, is being described (Vaikruta).

सप्तमो मुख्यसर्गस्तु षड्विधस्तस्थुषां च यः।

वनस्पत्योषधिलतास्त्वक्सारं वीरुधो द्रुमाः॥११॥

VERSE 19 Meaning: “After the 6 types of “natural” creations (Prakruti), the 7th creation consists of trees, medicines, creepers, bark etc. i.e. mainly the trees and creepers — these 6 types of creations are important ones.”

सप्तम इति। वैकृतेषु, मुखे भवो मुख्यः।

अन्नं प्रथमतः सृज्यमन्नादास्तदनन्तरम्।

अन्यथा बाधकं त्वग्रे वक्ष्यते प्रक्रियान्तरे ॥१॥

KAARIKA 1 Meaning: “It is necessary to produce “food”. As a problem will be created, if there is no one to consume this “food”, this “obstruction” will be explained, through the later action (of creation).”

श्रीसुबोधिनी : अतो मुखे भवो भक्ष्यत्वेनैव परिकल्पितः, सर्वजीवनोपयोगी प्राथम्येनोपकल्पितः। मनसा सह कर्मेन्द्रियाणां षड्विधत्वादाद्यः षड्विधः। ते यथा भक्ष्यमाणा अपि नाऽपसरन्ति, ततस्तस्थुषां य इत्युक्तम्। स्थावराणामेव यः षड्विधः सर्गः, स एवाऽत्र ग्राह्य इति यच्छब्देन निर्दिष्टः, न तु जङ्गमत्वेन जातः स्थावरतामापद्यमानः, तस्य भगवल्लीलात्वाभावात्। चकारातेऽपि शास्त्रतो निरूपिताः परिगृहीताः दुग्धादयो वा चकारेण परिगृहीताः। वनस्पतयोऽश्वत्थादयः। प्रथमतो वनस्पतीनां ग्रहणम्, पालने विष्णोः प्राधान्याद्वैष्णवत्वेन, ‘वैष्णवा वै वनस्पतयः’ इति श्रुतेः। पुष्परहिताः सफला वनस्पतयः, रजोरहिताः सफला वैष्णवाः। ओषध्यो व्रीहियवादयः फलपाकान्ताः, ते हि मुख्यमन्नं भवन्ति। लताः कूष्माण्डादयः, मेदोरूपा व्यञ्जनात्मकाः। त्वक्सारा वेणवः, अन्नस्थित्यात्मकाः; वेणुयवा अन्नम्, वेणवश्च बहूपयोगिनः। वीरुधः सोमादयः, तृणादयश्च। तेषामप्युभयरूपत्वम्। द्रुमाः सफलपुष्पा आम्रादयः। एतैः षड्विधैरद्यमानैरन्तारः सुप्रतिष्ठिता भवन्ति॥१९॥

नन्वेतेषां षड्विधानां केन धर्मेणैकसर्गत्वमित्याशङ्क्य तान् धर्मान्निर्दिशति—

SRI SUBODHINI: The creations due to “changes” (Vaikruta) should start from the creation of materials pertaining to “face” (mouth) i.e. food items, which can be consumed. As food is required for everyone’s need! Along with the mind, there are 6 sense organs of “action”. Hence, the first 6 types of “food”, which can be consumed, are also of 6 types! Even after being “eaten”, these do not get exhausted (or destroyed)! That is why, these food items are called as “Sthavara” (inanimate — not moving). The syllable “Cha” (and) denotes, that even “animate” beings can be transformed into “inanimate” — e.g. due to the act of “violence”,

involved in the performance of sacrifices, it is said, that this can happen! The scriptures bear evidence to this factor. “Trees” (Vanaspati) denote primarily the “Pepl” tree and others. “Trees” are referred to here, as the “first” creation, due to the fact that, in the scriptures, “the trees are described as Sri Vaishnavaas” (Lord Vishnu’s devotees – VAISHNAVA VAI VANASPATAYAHA). This is also due to the reason, that Lord Vishnu progresses and protects this Universe. The trees also do the “work” of Lord Vishnu! The trees have no flowers, but they have fruits! These trees with fruits, are bereft of the quality of “Rajas”. Here the word “Oushadhi” (medicinal) refers to rice and other grains, which have to be cooked! By the word “creepers” (Lataa), all types of vegetables, seen on the creepers, are referred to, and spices are also included in this. i.e. the bark of trees and plants! The bamboo shoots and other plants are also food items of great use! The Soma juice of “Veerudha”, is made from grass, of a special type. The word “Druma” refers to trees with fruits (e.g. mango trees). These 6 types of food items are also stable and immovable (Sthira) items.

All the above 6 items were grouped as “one creation”. What is then, their “quality”, which has made them to be grouped as “one”? – as per the following verse.

उत्तरोत्तसस्तमःप्राया अन्तःस्पर्शाविशेषिणः॥२०॥

VERSE 20 Meaning: “These trees etc. have roots inside the ground and rise and grow upwards! The power of “knowledge” is not manifested in these trees etc. They experience, in their “inside”, only the knowledge of “touch”. Among these, some have very special qualities.”

श्रीसुबोधिनी : उत्त्रोतस इति। एते हि सर्गरूपा भूतादिभावरूपा वक्तव्याः। तेऽपि चतुर्भिर्विशेषणैर्निरूप्यन्ते। उद्ध्वं स्रोत आहारसंचारो येषाम्, तेषां भक्षितं जलादिकमूर्ध्वमेव गच्छति। अनेन भूतत्वं निरूपितम्, विपरीतं वा। बुद्धिर्हि क्रिया बोध्या, ते पादपा इति तेषां बुद्धिर्निरूपिता। तमःप्राया इति ज्ञानाभावः, अज्ञानं तत्रैव पर्यवसितम्। प्रायः पदव्यावर्त्यार्थं वदन् विषयत्वं निरूपयति—अन्तःस्पर्शा इति। अन्तः स्पर्शमात्रं गृह्णन्ति, न त्वन्यविषयकं ज्ञानमस्तीत्यर्थः। यत्तु भारते वृक्षाणां सर्वेन्द्रियत्वं साधितम्, सर्वज्ञानं च; तदधिष्ठातृदेवतापरम्, अभिमानिनां तु स्पर्श एव। अविशेषिणश्च हस्तवितस्यादिपरिमाणे नियमरहिताः, विशेषसंज्ञारहिता वा॥२०॥

एवं सप्तमं निरूप्य अष्टमं निरूपयति—

SRI SUBODHINI: All these 6 types of “creations” have also in them, the qualities of elements. These have 4 qualities, as these “consume” their sustaining food, in a different way, in comparison to “animate” beings! The “animate beings” take their “food” below, from upper regions. But, these “inanimate beings”, take their “food” upwards, from down! E.g. water being put on the roots are taken up for sustenance! As they drink and consume their “food”, through their “feet”, we can presume the level of their “thinking intellect” clearly! Their intellect is of a very low category, as they are often “Tamasik”. Ignorance has enveloped them. But, they are able to experience the knowledge of “touch” (Sparsam) inside themselves. They are not able to grasp, any other type or way of “knowledge”. In our country (Bharat) it has been proved, that the trees too have “senses”. Some have said that these trees also have all types of “knowledge”. How come? This is answered by specifying, that these “conclusions”, are not told, as pertaining to the trees themselves, but to their presiding celestial deities. These trees continue to experience the “knowledge” of “touch”

only. They have hands and feet, but are not “controllable” like those of “natural” creations! But, some trees and others also have specific qualities.

After explaining the 7th creation, the “8th” creation is being explained as below.

तिरश्चामष्टमः सर्गः सोऽष्टाविंशद्विधो मतः॥

अविदो भूरितमसो घ्राणज्ञा हृद्यवेदिनः॥२१॥

VERSE 21 Meaning: “The eighth creation is that of animals, birds and lower categories of beings. This is of 28 varieties. These ‘beings’ are not only “ignorant”, but also specially “Tamasik”. They have no “knowledge” of “time”! They are aware of only eating-drinking, mating, sleeping etc. They are able to get the knowledge of the objects, through “smelling” only! They have no knowledge or power of thinking or farsightedness. Neither memory!”

श्रीसुबोधिनी : तिरश्चामिति। तिर्यगाहारसंचारो येषाम्, ते तिर्यञ्चः। तिर्यक् अञ्चतीति गोभिर्भक्षितं तिर्यग्भागेनैव गच्छतीति। तेषां सर्गोऽष्टमः, अत्रस्य भक्षकोपयोगित्वात्। सोऽष्टाविंशद्विधः, तत्त्वानां तथात्वात्, तत्त्वैरेव भक्षितस्य प्रार्थितत्वात्। यद्यपि बहवो भेदाः सन्ति, तथापि भेदकप्राधान्यादष्टाविंशद्विध एव मतः। अन्येषामत्रैवाऽन्तर्भावो वक्ष्यते, वैकृतत्वं वा निराकरिष्यते। एतेषामपि पूर्ववच्चतुर्धा लक्षणमाह—अविद इति। वेदनं वित्, स्वस्य कर्तव्याकर्तव्यानुसन्धानम्, पारलौकिकज्ञानं वा, तद्रहिता अविदः। भूरि अधिकं तमो येषाम्, अतस्तमसा अभिभूताः सत्सङ्गे जातेऽपि न ज्ञानयुक्ताः। ये तु देवपशवो वैकुण्ठादिस्थिता वृक्षा वा ते कालाधिभूता न भवन्तीति न तैर्लक्षणाव्याप्तिः। तेषां सर्वेन्द्रियसद्भावेऽपि घ्राणेनैव विशेषतः पदार्थान् जानन्ति, चक्षुरादिभिस्तु न निर्द्धारः, तमोभूयस्त्वात्। हृद्यवेदिन इति। पूर्वानुभूतस्मृतिशून्याश्चिन्तारहिता वा, वेदनं वेद इति। अज्ञानं तेषां भूतस्थानम्, मोहो विषयः, इन्द्रियाणि घ्राणमात्रपर्यवसितानि,

बुद्धिस्त्वनुभवरूपैव॥२१॥

ते त्रिविधाः-

SRI SUBODHINI: The way, through which, these “beings” of the 8th creation, eat their food is not straight! E.g. cows, who eat in a “curved” way! All of these are useful for those, who eat “grains” (Annam). They are of 28 varieties, as the “creative principles”, are also 28 in number. These 28 principles had prayed for their quota of “food”, and these 28 varieties of “beings” were created as their “food”! Though, there are innumerable species under this category, the important divisions are 28 in number. There are many types of species, included in this category.

These species lack “Jnana” (Avidaha). “Jnana” means the knowledge, as to what one should do, and not do! These species do not have this knowledge. Hence, they are considered as “ignorant” (Ajnani). They are not aware of life after death, and about the “other” worlds

They are filled up, with the “Tamasik” quality, that even if they are associated, with the noble and wise saintly persons, they cannot attain any “knowledge”. But, celestial animals and the trees, in Sri Vaikuntam are, of course, not affected by the factor of “time” (Kaala). Though, all the “beings” have all the “senses”, even then, they get the knowledge of the “objects”, only through “smelling” (through their “nose”). This is due to the presence of intense “Tamas” quality in them! As they have no “memory”, in their heart, these “beings” have no anxiety or worry about anything either! They also cannot “understand” anything! Usually sorrow or unhappiness are there, when we “understand” something. These beings, therefore, have no sorrow or unhappiness. In the place

of the primordial elements, in them, there is intense ignorance. They are "infatuated" with objects and their "senses" can only understand "smell". Their "intellect" consists of "experiences" only! (i.e without any "memory"!)

सात्त्विका द्विशफाः प्रोक्ता राजसास्तु चतुःशफाः।

तामसा इतरे प्रोक्ता गुणानां हीनता परा॥१॥

KAARIKA 1 Meaning: "These 28 varieties of species are again divided into 3 divisions i.e. (1) Those, who have two hoofs, are "Satwik". (2) Those, who have four "hoofs", are "Rajasik" and (3) all other species are "Tamasik", whose "qualities" are specially lower in category."

गौरजो महिषः कृष्णः शूकरो गवयो रुरुः।

द्विशफाः पशवश्चेमे अविरोष्टश्च सत्तम ! ॥२२॥

VERSE 22 Meaning: "Oh! Wisest among Saadhus! In these species, (1) cows, (2) goats, (3) black deer, (4) pigs, (5) the blue cows (forest cow), (6) the deer with many horns (Ruru), (7) buffalo, (8) wolves and (9) camels — these are of two hoofs!"

श्रीसुबोधिनी : नव द्विशफा गवादयः। कृष्णः कृष्णमृगः, गवयो गोसदृशः। रुरुर्बहुशृङ्गमृगः। एते द्विशफाः। एते पुनर्यज्ञपशवः। तिर्यक्शब्दवाच्या द्विशफाः पशवश्च। यत्र पशवो निर्दिश्यन्ते तत्रैते ग्राह्याः। अविरोष्ट उष्ट्रश्च। सत्तमेति संबोधनं पशुगणनायां भगवत्कृतसृष्टावन्यथा-ज्ञाननिवारणार्थम्॥२२॥

SRI SUBODHINI: The above 9 types of animals like cows etc. have two hoofs. Black deer, forest cows, the deer with many horns — these are known also as "sacrificial" animals. Wolves and camels are also of two hoofs. The word "Pasu" (animal) refers to these types of animals only. The addressal as "Oh! Best among the Saadhus!"

is used here to specify, that we should not regard our Lord's creation in any other way! (i.e. not to get wrong knowledge).

खरोऽश्वोऽश्वतरो गौरः शरश्चमरी तथा।

एते चैकशपाः क्षत्तः ! शृणु पञ्चनखान्यशून्॥२३॥

VERSE 23 Meaning: "Donkey, horses, Kachcharas, red deer, Sarabha and Chamari deers – all these are of 1 hoof only! Now, please listen to the animals and birds having 5 nails."

श्रीसुबोधिनी : षडेकशपाः खरादयः। गौरो गौरमृग आरण्यः। शरभोऽष्टपदः। चमरी गोसदृशो मृगः। चकारात् अन्येऽप्यप्रसिद्धा आरण्याः। ग्राम्यचमरीणां द्विशफत्वम्, ता न भगवत्सृष्टाः। क्षत्तरिति संबोधनं नैपुण्यार्थम्। एत एव बहुविधा विश्वामित्रादिभिर्योगबलेन सृष्टा भवन्ति। तद्व्यावृत्त्यर्थं शृण्विति निर्देशनं पञ्चनखेषु बहुसन्देहसूचकम्। पञ्चनखा मनुष्य अपि, तद्व्यावृत्त्यर्थं पशूनिन्युक्तवान्। मनुष्याणामपि यद्यपि पशुत्वं श्रुतिसिद्धम्, तथापि विवक्षितं न भवतीति तद्व्युदासः॥२३॥

SRI SUBODHINI: The donkey has one hoof only, and there are 6 types of these animals. The white deer seen in the forest and Sarabha (with 8 legs) are also included. Chamari (deer, like the cow) and others ("Cha" (and) denotes this) are included. The cow in the village has two hoofs and all these are created by our Lord only. The addressal of "Kshatra" (i.e. Sri Vidurji) has been made to signify his efficiency! These and many other animals were created by Sage Viswamitra, through the Yogic powers.

Sage Maitreya, now speaks of "the animals with 5 nails" made by our Lord! (even the "humans" have 5 nails). But, here the word "animals" (Pasoon) has been given. Hence, the reference is made to "animals" only.

But, in the Vedas, the “humans” also have been referred to as “animals”. But, here the reference is to “animals” only.

श्वा शृगालो वृको व्याघ्रो मार्जारः शशशल्लकौ।

सिंहः कर्पिर्गजः कूर्मो गोधा च मकरादयः॥२४॥

VERSE 24 Meaning: “Dogs, foxes, wolves, tiger, cats, rabbits, lion, monkey, elephants, tortoise, Dodha, Saladi, crocodile – all these are of “5 nails”!”

श्रीसुबोधिनी : त्रयोदश श्वादयः। तत्र मकरादयः सर्वे अभूचरा एकविधा अण्डजाः। कूर्मो जलचरोऽप्यण्डजत्वाभावात् पृथग्गणितः। मकरादय इति आदिशब्देन सर्पादयोऽपि परिगृहीताः, अण्डजत्वसाम्यात् ॥२४॥

तत्राऽपि प्रधानभूतान्निर्दिशति—

SRI SUBODHINI: There are 13 varieties (from “dog” onwards) with “5 nails”! Animals such as crocodile, do not reside on the earth. As these are born out of “eggs”, they are of a different kind. The tortoise is in water – but as it is not born out of “eggs” (ie “eggs which are not put in “water”) – is counted differently. Serpents are also included here (as crocodiles etc.), as they are also born out of “eggs”, and there is similarity between them!

The “important” ones among them are referred to as below.

कङ्कगृध्रवटश्येनभासभल्लूकबर्हिणः।

हंससारसचक्राह्वकाकोलूकादयः खगाः॥२५॥

VERSE 25 Meaning: “Kangha, eagle, Vata, vulture, Bhasa, Bhalluka, peacock, swan, Sarasa bird, Chakravaka bird, crow, owl and others are all “birds” (Pakshi).”

श्रीसुबोधिनी : कङ्केति। भल्लूकोऽपि पक्षिविशेषः, न तु ऋक्षः। तं

विश्वामित्रसृष्टं केचिदाहुः, पद्मकल्पे तदभावो वा। आदिशब्देन सूक्ष्मा अपि सर्वे परिगृहीताः॥२५॥

एवं भोग्यभोक्तृन् निर्दिश्य तदुभयनियामकान्निर्दिशति—

SRI SUBODHINI: “Bhalluka is a special bird! Many people say, that this bird was created by Sage Viswamitra. During the Paadmakalpa, the bird “Reccha” was not there. The word “such as” (Aadi) refers to, very subtle and small birds.

In this way, after explaining the various creations viz. the ones, which are “consumed” and those, who “consume” (Bhogya and Bhoktha), the “controller” of both of these is being explained below.

अर्वाक्स्त्रोतस्तु नवमः क्षत्तरेकविधो नृणाम्।

रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः॥२६॥

VERSE 26 Meaning: “Oh Sri Vidurji! The 9th creation is that of the “human” being! This is one type only! The food for the human being is given in the upper part, and it runs it’s course down (from mouth)! The “humans” are prone to have the predominant quality of “Rajas”, ie given to “actions”, and regard the objects and materials, which eventually give sorrow, as those, which would give them joy and pleasure only!”

श्रीसुबोधिनी : अर्वाक्स्त्रोत इति। तुशब्दोऽत्र पूर्ववज्जननं व्यावर्तयति। अर्वागेव स्त्रोत आहृतसञ्चारो यस्य, स नृणां सर्ग एकविध एव। सर्वे पञ्चनखाः, जलचरा अपि तथा। एकपादा जलचराश्च तस्मिन् कल्पे न सन्तीति वा। तेषां पूर्ववल्लक्षणमाह—रजोऽधिका इति। रजोगुण एव तेषामधिकः, न सात्त्विकाः, नाऽपि तामसा इति। ये पुनर्भगवदीयास्ते गुणातीता देवा एव, न नराः, ब्रह्मसृष्टा वा न भवन्ति, पद्मकल्पे वा तदभावः। भूतस्थानीयं रजः। सर्वदा कर्मपराः कुर्वन्त एव तिष्ठन्ति। ज्ञानेन्द्रियाणि तेषां गौणानि, अनेन विषयेन्द्रियनिरूपणम्। दुःखे च सुखमानिन इति। बुद्धिः। चकारात्सुखे,

दुःखसाधने च। एवमाधिभौतिकादिभेदेन स्थावरजङ्गमा मनुष्याश्च निरूपितास्त्रय
एव॥२६॥

अन्ये स्थानरूपभिन्ना अपि न सर्गत्वं प्राप्नुवन्ति। तदाह—

SRI SUBODHINI: The syllable “Tu” (but) indicates, that the “species” mentioned here, (ie the “humans”) did not “originate” in the previous way! Here, the “food” consumed goes down the neck! The “humans” are included here. The animals with ‘5 nails’, and those, who reside in “water” are also like this. Alternately, the “water borne” species with “one foot”, were not living in this aeon (Kalpa). In these species, the quality of “Rajas” is predominant. Both the qualities of “Satwa” and “Tamas” are absent in them!

Those, who truly “belong” to our Lord (Bhagawadeeya) and who have gone “beyond” the three qualities (Gunaateeta) are neither celestial beings nor “humans”. They are not created by Lord Brahma either!

But, these “species” having predominantly the quality of. “Rajas”, are always prone to do some “action or another”! Their senses of “knowledge”, are of lower category. Due to this, their senses of enjoyment (seeking pleasure) are prominent. THESE “HUMANS” REGARD “SORROW” AS “JOY OR PLEASURE”! From this, we can easily presume the low levels of their intellect. The syllable “Cha” (and) indicates, that these “humans” even regard the instruments and ways of “sorrow”, as pleasurable and joyful! In this way, the three types of creations, whose “differences are physical”, of the “inanimate”, “animate” and the “human” beings, have been explained.

Though, through the place of their “stay and form”, the following species are different, they are not “originated” — as per the following verse.

वैकृतास्त्रय एवैते देवसर्गश्च सत्तम !।

वैकारिकस्तु यः प्रोक्तः कोमारस्तूभयात्मकः॥२७॥

VERSE 27 Meaning: "Oh, best of all! The creation of animate beings, animals, birds and the "humans" - these three types of creations, and the creation of the celestials, which is being described now, are all creations through "change" (Vaikruta). There is the creation of "Satwik" nature, caused by the Great Principle and other primordial elements viz. of the celestial beings! This "creation" has been already explained and counted among those, who were created by "Prakruti" (primordial nature). Apart from these "creations", there is the creation of sages like Sanatkumaara and others (Koumaara Sarga) - these are created both through "nature" (Prakruti) and "change" (Vaikruta)."

श्रीसुबोधिनी : वैकृतास्त्रय एवैत इति। देवसर्गश्च सत्तमेति। मनुष्या एव पुण्यपरिपाकवशात् देवा भवन्तीति केचित्। अतो नवैव सर्गाः, गुणानां भेदान्तरासम्भवात्। उत्पत्त्या नवविधोऽप्युपपत्त्योपसंहाराच्च दशविधः; अतश्चकारः—देवसर्गश्चेति। सत्तमेति संबोधनं देवानां फलरूपत्वज्ञापनार्थम्। स देवसर्गो द्विविधः, एको वैकारिकः सात्त्विकः, अपरो वैकारिको विकाराज्जातः, स दशमः। तत्र प्रथमे निर्णयमाह—वैकारिक इति। तुशब्दोऽस्माद्वैकारिकान्द्वेदमाह। यः सात्त्विको वैकारिकः, स प्रोक्तः पञ्चमः। कौमारस्तु देवोऽपि भवति, मनुष्योऽपि भवतीति उभयनिरूपणेनैव निरूपितः, अतः पृथक्तया स न वक्तव्य इति तुशब्दः॥२७॥

देवसर्गस्त्वेकविधोऽप्यवान्तरभेदेनाऽष्टविधः। तान् गणयति—

SRI SUBODHINI: These three types of creation of "celestials" are due to "changes" (Vaikruta). "Oh, best of all!" (Sreshta) - this addressal has been given, as the "celestials" are the "best", among the species created. Some say, that the "humans" only become the

“celestials”, on the basis of their “good deeds” (Punyam). The creation of the celestials is regarded as “Satwik”, consisting of 2 kinds. One is Satwik and the other is caused due to “changes” only. This is the 10th creation. The “Satwik” creations of celestials are the 5th in the category. The creation of “Kaumaaras” are both celestial and human. Due to this, there are 9 types of creations of the celestials. Though, from their “origination”, the celestials are considered as 9 types in number, from the point of their “dissolution” (ending), they are considered, as of 10 types.

Though, the creation of the ‘celestial beings’ is of “one” type only, it’s “sub-divisions” are of 8 types. This is being told as below.

देवसर्गश्चाऽष्टविधो विबुधाः पितरोऽसुराः।

गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः॥२८॥

VERSE 28 Meaning: “The celestial creation is of 8 kinds viz. (1) The celestial ancestors, (2) the demons, (3) the Gandharvaas, (4) the divine “Apsaraas”, (5) the Siddhas, (6) the Yakshaas, (7) the Raakshasas and (8) the Chaaranaas.”

श्रीसुबोधिनी : विबुधा देवा इन्द्रादय एके। पितरोऽसुरा एके। गन्धर्वाप्सरस एके। सिद्धा एके। यक्षरक्षांस्येके। चारणा अपि यक्षेष्वेति केचित्॥२८॥

SRI SUBODHINI: The eight categories are, (1) through the word “Vibudha”, the celestial deities of Indra and others are indicated, as one type, (2) the ancestors and the demons are of one type, (3) the Gandharvaas and the Apsaraas are of one type, (4) one type of “Siddhas”, (5) “Yakshaas” and “Raakshasaas” are of one type. The

“Chaanaraas” are also included in this category of “Yakshaas”. Some persons say like this.

भूतप्रेतपिशाचाश्च विद्याधाः किन्नरादयः।

दशैते विदुराऽऽख्याताः सर्गास्तेविश्वसूचकृताः॥२९॥

VERSE 29 Meaning: “Oh Sri Vidurji! The creator of this Universe made these 10 types of creations viz. (1) Bhootas, (2) Pretaas (manes), (3) Pisaachaas (ghosts), (4) Vidhyadharaas and (5) “Kinnaraas”!”

श्रीसुबोधिनी : भूतप्रेतपिशाचा एके। विद्याधरा इति केचित्। किन्नराः किंपुरुषादयः। एवं सर्वानुपपाद्य उपसंहरति—दशैते विदुराऽऽख्याता इति। संबोधनं स्नेहसूचकम्, तेनाऽन्यथाकथनं व्यावर्तितम्। विश्वसृजा ब्रह्मणा कृता एते सर्गाः॥२९॥

एतावदुक्त्वा तूष्णींस्थिते पूर्ववत् पुनः प्रक्षयतीति वक्तव्यान्तरं निर्दिशति—

SRI SUBODHINI: The Bhoots, the Pretaas and the Pisaachaas are of one category. The Vidhyadharaas are of one category; There are also Kinnaraas and Kimpurushaas, who are also explained, in conclusion of this topic. “Oh Sri Vidurji!” — thus, there are 10 types! The addressal of “Sri Vidura!” expresses the love of Sage Maitreya. Through this expression of love and the addressal, Sage Maitreya intended to convey that, “Whatever I have told you, is the “truth” and this creation has been made by Lord Brahma only.”

After telling this much, Sage Maitreya became “silent” like before! Then, thinking, that Sri Vidurji will ask this question, Sage Maitreya now speaks about the subject, which should be also told — as per the following verse.

THESE THIS UNIVERSE! OUR LORD ASSUMES THE FORM OF LORD BRAHMA, AND ASSISTED BY

अतः परं प्रवक्ष्यामि वंशान्मन्वन्तराणि च।

एवं रजःप्लुतः स्रष्टा कल्पादिष्व्वात्मभूर्हरिः।

सृजत्यमोघसंकल्प आत्मैवाऽऽत्मनामात्मना॥३०॥

VERSE 30 Meaning: “After this, I will tell you, about the “family trees” and the “aeons of Manus”. This type of creation is done, by our Lord Sri Hari only, who is of the highest truthful ideals, through His own form of Lord Brahma! He creates this Universe, at the beginning of each “Kalpa” (aeon), by taking the help of the quality of “Rajas” (by being enveloped, through this quality, as per his will and direction), by becoming the form of this Universe by Himself (from Himself) and in this way, creates the Universe of Himself only!”

श्रीसुबोधिनी : अतः परं प्रवक्ष्यामीति। अनुपदं न। एतच्छेषनिरूपणानन्तरं कालान्तरे प्रवक्ष्यामीत्यर्थः। अवशिष्टं रूपद्वयमस्ति, इन्द्रियाणि बुद्धिश्चेति। तदुभयं निर्दिशति—वंशान्मन्वन्तराणि चेति। वंश इन्द्रियरूपः, चकारात्तत्संबन्धिनोऽपि तत्त्वेनैव वक्तव्याः प्रतिज्ञाताः। नन्वेवं भगवान् अनेकविधान् किमर्थं कदा वा करोतीत्याशङ्क्याऽऽह—एवं रजःप्लुत इति। रजसा व्याप्तो भगवान् सृष्टौ प्रवृत्तः, सर्वेष्वेव कल्पादिषु आत्मनः सकाशात् स्वयमेवाऽऽविर्भूतः। सर्वेषां दुःखनिवारणार्थममोघसंकल्पमात्रे कर्तृकर्मकरणरूपः स्वयमेव सृजति। ब्रह्माऽपि रजःप्लुतो भगवानेवेत्युक्तं भवति। कल्पादिष्विति बहुवचनं सतत्त्वानि ब्रह्माण्डानि बहुधा सृजतीति ज्ञापयति। रजोऽपि स्वयमेवेति स्वस्यैव करणत्वम्। तथा कर्मकालादयोऽपि स्वयमेव। जगदपि स्वयमेवेति स्वस्यैव कर्मत्वम्। पुरुषादयोऽपि स्वयमेवेति स्वस्यैव कर्तृत्वम्। तस्मात्सर्वं हरिरिति सिद्धम्॥३०॥

(गुणव्यत्यय एतस्मिन् मायावित्वादधीशितुः।

न पौर्वापर्यमिच्छन्ति नद्यां भ्राभ्यन् भ्रमेर्यथा॥

(5) “Yakshas” and “Rakshasas” are of one type.

देवासुरादरयः क्षतः ! कल्पेऽस्मिन् ये प्रकीर्तिताः।

त एव नामरूपाभ्यामासन्मन्वन्तरान्तरे॥)

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे दशमाऽध्यायविवरणं।

SRI SUBODHINI: Through the word “Param”, Sage Maitreya has indicated, that he will tell about the “rest”, sometime later — and not immediately or in continuation of this subject. There are “two forms” remaining, as balance, to be told viz. the sense organs and the intellect, which will control and explain the origin of the various “family trees” (lineage) and the “periods of Manus” (Manwantara). “I will tell you about these two more forms. The continuation of the “lineage” (Vamsa) is pertaining to the “sense organs”. Through the syllable “Cha” (and), Sage Maitreya promises also, that he will explain all these, along with their underlying spiritual principles. In this way, our Lord has created many kinds. Why does He do this creation and when? Answering this, it is said, that our Lord gets enveloped with the quality of “Rajas” (as per His will and desire) and begins to do this creation. IN ALL AEONS, OUR LORD CREATES THIS UNIVERSE BY MANIFESTING HIMSELF AS THIS UNIVERSE! HE DOES THIS, FOR THE SAKE OF REMOVING THE SORROW OF EVERYONE. AS, HE IS OF THE FORM OF “TRUTH”, HE, WITH HIS “TRUTHFUL DESIRE”, BECOMES OF HIMSELF, (1) THE “DOER” (KARTHA), (2) THE “CAUSE” (KAARAN) AND (3) THE “TASK” (KARANAM), AND CREATES THIS UNIVERSE! OUR LORD ASSUMES THE FORM OF LORD BRAHMA, AND ASSISTED BY

HIS OWN QUALITY OF "RAJAS", CREATES THIS UNIVERSE, IN EACH "KALPA"! HE CREATES THIS UNIVERSE IN VERY MANY WAYS, ALONG WITH IT'S PRINCIPLES! THIS QUALITY OF "RAJAS" ALSO IS OUR LORD ONLY! DUE TO THIS, OUR LORD BECOMES THE ACTUAL "TASK" (DOER) ALSO. HE IS THE FACTOR OF "TIME" TOO! EVERYTHING IS OUR LORD SRI HARI ONLY! IT IS HE, WHO HAS BECOME THIS UNIVERSE. HE IS THE PRIMORDIAL "PURUṢHA", AND HAS MANIFESTED ALL THE SPIRITUAL PRINCIPLES FROM HIMSELF! THUS, EVERYTHING IS SRI HARI ONLY! THIS IS PROVED BEYOND ANY DOUBT!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 10 of Canto III of Shri Mahā Bhāgavata Purāna.

। श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - एकादशाऽध्यायः॥

SRI BHĀGAVATAM - CANTO III,

CHAPTER 11

एकादशे तु कालस्य सर्वेषामिन्द्रियाणि यत्।

आध्यात्मिकं तु यद्रूपं त्रेधा तद्विनिरूप्यते॥१॥

KAARIKA 1 Meaning: "In the 11th chapter, the syllable "Tu" (but) has been used, to signify the continuation of the subject, from the previous chapter. Here, all the "sense organs" of everyone, which have their "mental" forms, (principles) along with the factor of "time", (which is of three types), are all explained."

[NOTES: From the "humans" to Lord Brahma — all these persons get attachment to their own "bodies" through their "sense organs". The cause for this, is "life or longevity" (Aayoo), which eventually gets destroyed. This "life" is of the form of "time" (Kaala). Even, Lord Brahma's life is said to be "limited" — though this "form" of control (of Lord Brahma's life) is "mental" (psychic). This "time" which controls everyone is of 3 types. (1) "Pada". (2) Paraaardha" and (3) "Kalpa". King Parikshit had asked the question, pertaining to "Kalpa"

only, to Sri Sukadeva. Sri Sukadeva had told the king, that he will give the reply only after the aeon of "Brahma" is completed! Hence, Sage Maitreya will now explain this, as part of the various "limbs and parts" of "time", while describing the "remaining" creations (i.e. yet to be told). This is the continuity of context.]

सर्वो हि भगवान् कालस्तदर्थमुपचर्यते।

धर्मप्रयुक्तो यः कालः स हि ब्रह्माणमेयिवान्॥२॥

KAARIKA 2 Meaning: "Each and every type of "time" is the form of our Lord only. For the sake of our Lord only, this factor of "time" is counted or determined. Due to this, the appropriate "time", with it's quality of "movement", had come upon Lord Brahma also! (i.e. to affect him). [NOTES: We have called the factor of "time", in the "form" of "life or longevity", (Aayushya) and as the "sense organs" (Indriyaas). How come? Answering this, it is said, that the entire factor of "time" (i.e. it's total) is the "longevity" of Lord Brahma, and due to this, this factor of "time" is called, as the "sense organs", (only as a "symbol"). BUT, "TIME" CANNOT PUT A LIMIT TO THE IMPERISHABLE BRAHMAN (OUR LORD). THIS "TIME" IS ONLY A "SECOND" (NIMISHAM) TO OUR LORD! – ESPECIALLY, WHEN THIS FACTOR OF "TIME" IS OUR LORD'S FORM ONLY! Moreover, the factor of "time", has the quality of "movement", and due to this only, it this puts the "limit" for Lord Brahma's "longevity" also.]

सूर्यात्मकस्तु यः कालः सर्वेषां सोऽपि च त्रिधा।

कायप्रवेशाप्रवेशाद्दर्शनादर्शनात्तथा॥३॥

भचक्रस्थानभागाभ्यामत्राऽप्युच्चावचं सदा॥४॥

एवं पूर्वाध्याये कालस्य स्वरूपं कार्यं चोक्त्वा, तस्याऽवान्तर-
भेदान्निरूपयति।

KAARIKAAS 3 and 4 Meaning: “This factor of “time” is also symbolized, by the sun (for the celestials, the humans and the ancestors — as their longevity) and had entered into the “task” of creation. It is seeable sometime or not seeable, at other times! Due to the divisions, in the “wheel of brilliance” (of the sun), it is of 3 kinds — as there are lower and upper “states” in this also.” (This will be explained in detail, later)

In the previous chapter, the description of the nature (form) and “action” of “time” has been done. Now it’s “sub divisions” are explained.

सूर्यगत्या तु तद्भेदाः सूर्यस्तस्याऽऽधिदैविकम्।

आध्यात्मिकं तु तद्भेदाः क्वचिदिच्छाऽपि भेदिका॥१॥

पृथिवी च जलं तेजो देवास्तु पितृमानुषाः।

उपाधित्रितयं प्राहुस्ततः कालस्त्रिधा मतः॥२॥

प्रथमं मनुष्याणामहोरात्रं निर्णेतुं पार्थिवे लोके पृथिवीव्यवधानाव्यवधानाभ्यां सूर्यदर्शनादर्शनकृतं कालस्य दिनरात्रिरूपत्वमिति निरूपयितुम्, पार्थिवैरेव परमाण्वादिभिः कालभेदानाह। तत्रोपाधिभूतस्य परमाणोर्लक्षणमाह—

KAARIKAAS 1 and 2 Meaning: “The divisions of the “mental time” — as caused by the “sun”, is determined, through the movement of the sun! The sun itself is the celestial form of this. It’s “divisions” are mental and psychic. At some point of time of functioning (either in the “other world”, or at the time of “dissolution” of the Universe), our Lord’s “desire and will” also divides this factor — The factors of earth, water and fire, as also the celestial beings, ancestors and the “humans”, are considered, as the three “impositions” (Upaadhi) on

“Time”. Due to this, the factor of “time” has been considered, as of three types.”

In the beginning, with a view to determine the “night and day” of the “humans”, the “sun” becomes invisible, due to the movement of earth, in it's orbit. To explain this further, the divisions of “time” are being explained — by explaining the “atom”, (Paramaanu) belonging to this earth, and which has become the “boundary” (limit) of this earth. It's nature is being explained as below.

मैत्रेय उवाच।

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा।

परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः॥१॥

VERSE 1 Meaning: “Oh Sri Vidurji! The most subtle part of earth and others, which can never be again divided, and which has not attained the status of being part of the “task” (Kaaryam) and which has not joined, with the other subtle “atoms” — this most subtle “atom” is called as “Paramaanu” (the subtlest of subtle atoms). Due to the mingling of many such subtlest of subtle “atoms” only, a human being, out of delusion, gets the impression of a “part or limb”, as the “whole” united form (i.e. the “body” and the “Aatma”, are one and same)!”

श्रीसुबोधिनी : चरम इति। सतः कार्यस्य घटादेः, विशेषाणामवयवानां मध्ये यश्चरमः, यस्य पुनरवयवो नाऽस्ति, अतिसूक्ष्मत्वात् विभाजकाघातं न सहते, स चरमः। सोऽपि सजातीयैः समुदायावस्थां न प्राप्तः। तदाह—अनेक इति। कार्यावस्थां च न प्राप्तः—असंयुत इति। सदेति। कदाचित्संयोगं प्राप्तो भवत्येवेति लक्षणमसंभव्येव स्यात्। अनेकत्वं च नैकसङ्ख्याभावः, यत्र तिष्ठति तत्र तत्सजातीया बहव एव तिष्ठन्तीत्यनेकत्वम्। भौतिकत्वे सति नित्यो गतिमान् परमाणुरिति परमाणुलक्षणे क्रियमाणे परमाणुभ्यः

कार्योत्पत्तिरिति मतं स्यात्। सिद्धान्ते तु स्थूलादेव सूक्ष्मोत्पत्तिः, स्वसमानावयवस्थूलांशः कार्यजनक इति। यदनेकावयवैर्योजनं पटादौ, तत्कार्पासादेः स्थूलस्यैव दीर्घावस्थां प्राप्तस्य आकृतिविशेषसंपादनार्थं खण्डशो योजनम्। समुदायस्य चैवोपादानत्वम्। एवं कुण्डलप्रतिमादावपि तावत्समुदायस्यैवोपादानत्वम्, अन्यथा अनेकं कार्यं स्यात्। एकस्यैकमेवोपादानमिति निश्चयः। कार्यस्य पाञ्चभौतिकत्वात् जलादयः संयुक्ता भवन्तीति तेऽपि ततः पृथग्भूता परमाणुत्वमापद्येरन्। भगवांश्च सर्वत्रोपादानमिति चरमत्वं च तस्योपपद्यत इति तद्व्यावृत्त्यर्थमनेक इति। स त्वेक एव। असम्भव्यावृत्त्यर्थमेव सदा। परमाणुर्विज्ञेयः, विशेषेण तत्र ज्ञानमपि विधीयते। कुयुक्त्या सोऽन्यथा न मन्तव्य इत्यर्थः। तस्य परमाणोः स्वरूपमुक्त्वा कार्यमाह—नृणामैक्यभ्रमो यत इति। नृणां जीवानाम्, यैः परमाणुभिः कृत्वा, आत्मा सह देहस्यैक्यभ्रमो भवति। ऐक्यभ्रमहेतवः परमाणव एव। ते ह्यतिसूक्ष्मा धर्माधर्माभ्यां संस्कृता जीवे संबध्यन्ते, तदा देहभावमापद्यन्ते। अत एव ते दुष्टाः कालस्योपाधिभूताः। तत्संबन्धे जीवस्य नाश एव। अत एव तेषां भ्रमजनकत्वम्। पुञ्जात्पुञ्जोत्पत्तिपक्षमाश्रित्य भ्रमात्केचिदाहुः। तत्सोढव्यम्। एतदर्थमेव कालावयवत्वेन निरूपणमिति भ्रमपदप्रयोगः। मनस्तु परमाणुपरिमाणमेव, न तु परमाणुः। परमाणवस्तु चतुर्विधा एव, अन्यथा पञ्चविधाः परमाणवः स्युः। कार्यं च ततः स्यात्, परमाणुत्वात्। अतो नित्यगतिमत्त्वं न लक्षणम्। ‘तदेजति तन्नैजति’ इति श्रुत्या नित्यो भगवान् परमाणुः स्यात्। भौतिकत्वं च तेषां साधनीयम्। स्मृतिश्च श्रुत्या बाधितेति वैशेषिकादीनां लक्षणं बाधितमेव। प्रकृते चाऽनुपयोगः॥१॥

एवं परमाणुलक्षणमुक्त्वा परममहतो लक्षणमाह—

SRI SUBODHINI: The “most last and least” part of everything (like pot etc.), which cannot be made, into further “parts or limbs” — being most subtle, can never be made different — it’s “status” is called as the “last” (Charama) stage. When this type of subtlest of subtle “atoms”, do not meet and mingle with similar “atoms”, as a group, then, it is called as ‘Paramaanu’ (subtlest of

subtle "atoms").

Here, this "atom" stands alone, without any meeting or mingling. i.e. having not become a "task". There are such countless "Paramaanus". This has the capacity to create "gross" objects e.g. like the various "parts" of elongated cotton threads, are used to make a piece of cloth (but this cloth is only another form of the "cotton"!) as the basis is, coming together of various threads of the same cotton! Likewise are the earrings (of gold). In this way, the subtlest of atoms exist alone, or they meet and mingle to make a "task". (through the will and desire of our Lord)

In reality, however, OUR LORD IS THE BASIS FOR EVERYTHING AND EVERYWHERE! DUE TO THIS, OUR LORD ONLY CAN BECOME THE FINAL EVERLASTING FACTOR! The "many" is spoken, when the Lord has become the "many" in His "all pervasiveness" (VYAAPTHI) — though, our Lord is ONE only! All this description has been done, so that, the real form and nature, of the subtlest of all atoms, is understood, through proper reasoning! We should not misunderstand it's nature through fake reasoning. Now the "task" of these subtlest of atoms is being told. It is said here, that due to the "actions" of these "atoms" only, the "Jeevas" get the "delusion", that both the "Aatma" and the "body" are one and the same (Yekata). This delusion of oneness, is caused by these "atoms", which are very subtle! The "Jeevas" get a "body", as a result of their "actions" — both righteous and unrighteous! Due to this reason only, these subtle "atoms" are considered as "DUSHTA" (bad)! These are superimposed on "time", and the "Jeeva" gets destroyed, by getting related to these "atoms"! They also

create the “delusion” of several categories. Some say, that the “Jeeva” should put up and tolerate these delusions!

In this way, “time” and the “parts” (divisions) are described — as coming together of these “atoms” and creating “Bhrama” (delusion)! The mind is only a product of the changes, effected by the coming together of these “atoms”. It is not “atom” itself, which is of 4 or 5 kinds. Of course, these “atoms” are not eternal. As per the Vedas (Tadejati Tannaijati). OUR LORD ONLY IS ETERNAL. The physical manifestation of our Lord takes place, as per His will! The Vedas, the scriptures and the “Smritees”, are there, to give us the reasoning and logic of this TRUTH OF OUR LORD! This also effectively refutes the theory of the Vaiseshika system of thought.

In this way, after explaining the nature of the “atom” (we call “Paramaanu” here, as an “atom”), through the following verse, the attribute of “Param” (the highest) is being explained.

सत एव पदार्थस्य स्वरूपावस्थितस्य यत्।

कैवल्यं परममहानविशेषो निरन्तरः॥२॥

VERSE 2 Meaning: “This “subtlest of subtle atoms” is the most subtle part of our Lord, whose holy name is “the highest of all” (Parama Mahaan). When this “task-oriented objects” which are the manifestation of the “truth” (Sat) aspect of our Lord is merged in His divine self, then, due to the “union”, there is no “knowledge” of any differences, like this is earth etc. There is no “division” also seen, at this time! This supreme divine self is our highest, and the greatest (Parama Mahaan)!”

श्रीसुबोधिनी : सत एवेति सतः कार्यमात्रस्य संपूर्णस्य ब्रह्माण्डस्य, स्वरूपावस्थितस्य, न तु प्राकट्येनाऽवस्थितस्य, कैवल्यमेकता,

तत्परमहानिति लक्ष्यम्। पृथिवीमात्रं परममहानिति पक्षं निषेधति—अविशेष इति। नास्त्ययं पृथिवी जलमिति वा विशेषः, विशेषबुद्ध्यविषयः। निरन्तरौ भेदशून्यश्च। सत एवेति स्वाप्निकव्युदासः। पदार्थस्येति वेदव्युदासः। स्वरूपावस्थित इति कार्यव्युदासः। ब्रह्माण्डस्थितो भगवान् परममहानित्युक्तं भवति। सर्वोऽपि पदार्थः सर्वत्र नैकबुद्ध्यारूढो विशेषकल्पनाशून्यः प्रमात्रपेक्षभेदशून्योऽपि। यावान् सूर्येण प्रकाशयते, स सर्वो मिलितः परममहान्॥२॥

एवं पूर्वोक्तावधी निरूप्य उपहितं कालं लक्षयति—

SRI SUBODHINI: This entire Universe is stationed in the divine nature and self of our Lord! when it is not manifested, then it is said to be “Kaivalya” i.e. united and one! This “united oneness” is called as the “highest one” (Parama Mahaan — our Lord). This is the highest goal. The idea, that only this “earth is the highest”, is being negated. This “state” is “neither earth nor water”! It is not, within the scope of enquiry of an intellect as it is “beyond” this too! It is always one and without any “divisions”. It is also not a subject matter of dreams (Sata Yeva). It is also not the “Vedas” either! This “state” is always in it’s own “status or self” (Swaroopaa) only! By describing like this, this “truth” is explained, as beyond all “tasks” (Kaaryam) also. THUS, OUR LORD, WHO IS STATIONED IN THIS UNIVERSE, IS THE “HIGHEST” (PARAMA MAHAAN). OUR LORD IS OF “ONE FORM” ONLY — BUT, HE HAS BECOME ALL THE “FORMS” AND “OBJECTS”! BUT, BEING ALWAYS STATIONED IN HIMSELF, HE IS BEYOND THE KNOWLEDGE OF THE INTELLECT! IN OTHER WORDS, AS OUR LORD IS BEYOND ALL TYPES OF IMAGINATION, HE CAN NEVER BE GRASPED THROUGH THE “INTELLECT” (BUDDHI). HE IS

SELF BRILLIANT, LIKE THE SUN, AS HE IS ONE, UNIQUE AND DIVISION-FREE.

In this way, after explaining the nature of the “atom” and the “highest” (the “limits”), now the factor of “time”, as related to the above, is being explained.

एवं कालोऽप्यनुमितिः सौक्ष्म्ये स्थौल्ये च सत्तम !।

संस्थानभुक्त्या भगवानव्यक्तो व्यक्तभुग्विभुः॥३॥

VERSE 3 Meaning: “Oh, blessed Sri Vidurji! it is our Lord, who is by Himself “unseen”, but omnipotent, is the real “enjoyer” of the manifested “seeable” Universe! The factor of “time” also is like this — i.e. both subtle and gross. In this way, the analysis is made, about the most “subtle”, and the most “big” nature of this truth! The Lord, in this way, enjoys this “seeable” Universe, after having become the all-pervasive “unseen” (Lord).”

श्रीसुबोधिनी : एवं कालोऽप्यनुमित इति। यथा परमाणुपरममहान्तौ अनुमितौ, कार्यचरमविशेषेण कार्यसमुदायेन च, एवं कालोऽपि तद्भोक्ता तादृशपरिच्छेदकर्ता अनुमेयः, सौक्ष्म्ये स्थौल्ये च। सत्तमेति संबोधनमनुमानज्ञानार्थम्। ननु कालस्य असङ्गस्य भगवत इव कथं पदार्थसंबन्धः, कथं वाऽनुमानम्? अन्यथा भगवतोऽप्यनुमानं स्यात्। तत्राऽऽह—संस्थानभुक्त्येति। संस्थानं तदवस्था, परमाणुत्वं परम-महत्त्वमिति। भगवतो वस्तुस्वरूपत्वेन तुल्यत्वेऽपि यः संस्थानविशेषः, तस्य च यो भोगः, स कालकृत एवेति कार्यसौक्ष्म्यस्थौल्यात् कालस्य सौक्ष्म्यं स्थौल्यं च। नन्वेवं कथं करोति स्वरूपस्याऽन्यथात्वम्, तस्य च भोगम्' ततो भोगम्? इत्याशङ्क्याऽऽह—भगवानिति। एवं सामर्थ्यरूपो भगवान्। यथा केचन तादृशीं मायामपि, विद्वां वा, कल्पयन्ति, अस्मिन् शास्त्रे स कालः। तर्हि एवं सर्वपदार्थभोक्तारं कथं सर्वे न पश्यन्तीत्याशङ्क्याऽऽह— अव्यक्त इति। तस्य कालस्य ग्रासनिवृत्तिपरिज्ञानार्थं

कार्यमाह-व्यक्तभुगिति। ननु स्वयमव्यक्तो व्यक्तं कथं भुङ्क्ते?
तत्राऽऽह-विभुरिति। सर्वप्रकारेण भोक्तुं शक्त इत्यर्थः॥३॥

अनुमितं कालं शब्दत आह-

SRI SUBODHINI: The most "subtle" of an object/ task (the "Paramaanu) or the most "gross" (big) of the same (Parama Mahaan) have been explained. In the same way, we should presume the "status" of the factor of "time" – both "subtle and gross"! Sri Vidurji has been addressed, as the "best among the wise" (Sathama) to emphasize the fact, that Sri Vidurji possessed the capacity to logically realize, all these "truths"!

The factor of "time" also, is "unattached" – like our Lord! Hence, we should ask, as to what will be its "relationship" with the "objects"? How should we assume or analyze this? Perhaps, if this factor can be clearly "determined", then, it may become possible, to correctly "determine" the nature of our Lord also? Answering this, it is said, that both the states of being, the most 'subtle atom', and the "highest" (Paramaanu and Parama Mahaan) are merely "states and situations" only! Moreover, the "enjoyership" is also created by the factor of "time" only! The purport of this is, that the cause of the "subtlety and grossness of time" is the subtlety and grossness of the "task" itself! How is this made possible? It is said here that, all this is done by our LORD ONLY (BHAGAWAN) – AS HE IS OMNIPOTENT! This "power" is called as "Maya" or "Vidhya", (knowledge) and the root and basis of all these, is the factor of "time", which is our Lord only!

The question arises now, as to why, we are not able to see this factor of "time", when it is the "enjoyer" (Sarva Bhoktha) of everything? Answering this, it is said,

that OUR LORD IS “UNSEEN”. (AVYAKTHA) THOUGH HE IS “UNSEEN” HE ENJOYS THIS UNIVERSE BEING “SEEN” (I.E. MANIFESTED, AS THIS UNIVERSE, AND IT’S “BEINGS”). How is this possible for our Lord? Answering this, it is said, that OUR LORD IS “VIBUHU” – HE IS OMNIPOTENT, AND HE IS CAPABLE OF ENJOYING EVERYTHING! This is the purport.

The factor of “time”, which was “thought of and analyzed” (ANUMITA) is being spoken of – as per the following verse.

स कालः परमाणुर्वै यो भुङ्क्ते परमाणुताम्।

सतो विशेषभुग्यस्तु स कालः परमो महान्॥४॥

VERSE 4 Meaning: “This factor of “time”, which is present as “all-pervasive”, like the form of the subtle atoms of the Universe, is considered as the “most subtlest” of everything! This “time”, which, since the creation of this Universe till it is dissolved, is the “enjoyer” of all the “states” of this Universe, is considered as the “highest”.” (This “Time” is our Lord’s “form” only)

श्रीसुबोधिनी : स कालन इति। यः परमाणुतां भुङ्क्ते परमाणु व्याप्नोति, ततः स्वस्याऽपि परमाणुत्वमनुभवति, स परमाणुः काल इत्यर्थः। एवं सतो विशेषभुग्यः, सन्मात्रस्यैव विशेषतां यो भुङ्क्ते, तद्भोगेन स्वयं वा विशेषत्वं प्राप्नोति, स परममहान् कालः। तुशब्दो महत्तत्त्वस्याऽऽयुः परिच्छिनत्ति॥४॥

एवमाद्यन्तकालं निरूप्य मध्यकालं निरूपयति—

SRI SUBODHINI: This “time”, is the “enjoyer” of the most subtle “atom”, and it remains as having “pervaded” (occupied) this most subtle “atom”. Due to

this, this factor of “time”, regards it’s nature and form, of being the most “subtle” atom! In the same way, the “enjoyer” of all the created objects, attains the nature and characteristics of the “objects” enjoyed by it! This factor of “time” is the “highest” (Parama Mahaan). The syllable “Tu”, (but) used here indicates, that the principles of “Mahat Tatwam” (Great Principle) also has a “life”, (longevity) which is limited!

In this way, after describing the nature of the factor of “time”, in it’s “beginning and end”, it’s “middle” nature (during the “middle time”) is being explained, as below.

अणुद्वौ परमाणू स्यात्त्रसरेणुस्त्रयः स्मृतः।

जालार्करश्म्यवगतः खमेवाऽनुपतन्न गाम्॥५॥

VERSE 5 Meaning: “Two “atoms” become one subtle “atom”, on being joined together! When three subtle “atoms” join together, then, they become one as “Trasarenu”. These are seen, by all of us, as the floating particles, which can be seen, through the rays of the sunlight entering into a lace, through the openings of a window! This is seen as always going towards the “sky” only, and not “down” to the “earth” (i.e. they always go “upwards” only).”

श्रीसुबोधिनी : अणुद्वौ परमाणू स्यादिति। येन मार्गेण सूर्यरथचक्रं गच्छति, तस्मिन्मार्गे परमाणु देशं यावता कालेनाऽतिक्रामति स परमाणुकालः यावता परमाणुद्वयदेशमतिक्रामति सोऽणुकालः। एवमग्रेऽपि। यावता कालेन सर्वमेव नभोवल्यं द्वादशराश्यात्मकमतिक्रामति स परममहान् संवत्सरात्मकः। अणुत्रयेण त्रसरेणुः। स्मृत इति तत्र प्रमाणं महतां स्मरणम्। स तु प्रत्यक्ष इत्याह—जालार्करश्म्यवगत इति। गवाक्षमार्गेणाऽन्तःप्रविष्टसूर्यरश्मिषु अवगतो भवति। अवगतेर्व्यञ्जकद्वयमाह—खमेवानुपतन्न गामिति। न ते त्रसरेणवो भूमौ पतन्ति, किन्तु तस्मिन्नेव रश्मौ आकाशं प्रत्युड्डीयमाना गच्छन्ति। एकवचनमवान्तरभेदव्युदासार्थम्॥५॥

SRI SUBODHINI: Two “atoms” become the “subtle atom”. Here, the conception of the subtle “time”, is being explained, comparing it to the way, through which the rays of the sun travel. The floating objects seen through the rays of the sun, entering into a room, through the window, is an indicator of the factor of “time”, which is utilized to cross “space”, (place) when they “float”! This “time” is called as the “subtle time”. In the same way, the “time” taken by two subtle atoms, to “cross the space”, is considered as the “atom” “time”. In this way, the “time” taken by multiple “atoms”, joined together, also should be understood.

The “time” taken by the 12 zodiac signs (like ‘Mesha’ (aquarius)) to cross over the entire “space” (sky) is called as a “year”, which is hailed as the “highest”. Three “atoms” joining together becomes a “Trasarenu”. The evidence for this is the consensus and opinion of the noble saints. Moreover, actually, we can see this through the rays of the sun, entering into the room, through the windows. We can see multiple very subtle objects, floating in the space, always going upwards (and not downwards). Here the word “ray” (Rasmi) is used in the “singular” tense, as there is no “division” in it!

त्रसरेणुत्रिकं भुङ्क्ते यः कालः स त्रुटिः स्मृतः।

शतभागस्तु वेधः स्यात्तैस्त्रिभिस्तु लवः स्मृतः॥६॥

निमेषस्त्रिलवो ज्ञेय आम्नातस्ते त्रयः क्षणः।

क्षणान् पञ्च विदुः काष्ठां लघु ता दश पञ्च च॥७॥

लघूनि वै समाम्नाता दश पञ्च च नाडिका।

ते द्वे मुहूर्तः प्रहरः षड्यामः सप्त वा नृणाम्॥८॥

VERSES 6, 7 and 8 Meaning: "The time taken for the crossing of the "sun", of 3 such "Trasarenu" is called as "Truti"! The time, which is 100 times of this, is called as "Vedha". Three of these is called as "Lava". (6)

"Three "Lavās" constitute one "Nimesha" and three of these together are called as 'Kshana'. 5 "Kshanas" make up a "Kāshta" and 15 of these together are called as "Laghu". (7)

"15 "Laghus" constitute a "Naadikaa". Two of these "Naadikaas" together are called as one "Muhoortham". As per the progress and decline of the day (i.e. by leaving 2 "Muhoorthams" pertaining to both the periods of "dawn" and "dusk"). 6 or 7 "Nadikaas", constitute one "Prahara". This is also called as "Yaana", which constitutes 1/4th of the day or night of the "human" beings!" (8)

श्रीसुबोधिनी : त्रसरेण्विति। त्रसरेणुत्रितयस्य यावान् कालः, स त्रुटिसंज्ञको भवति। स एव त्रुटिः शतभागो वेधः, शतांशो भागः। शतशब्दोऽत्र नाऽपरिमितवाचीत्याह—तुशब्दः। शतं त्रुटय एको वेध इत्यर्थः। वेधत्रयं लवः॥ निमेषस्त्रिलवः। निमेषत्रयं क्षणः। पञ्च क्षणाः काष्ठा। पञ्चदश काष्ठा लघु॥ पञ्चदशलघूनि नाडिका। नाडिकाद्वयं मुहूर्त्तः। नाडिकाषट्कं प्रहरः, सप्त वा। नृणां मनुष्याणाम्। यत्राडिका घटिकापेक्षया स्थूला, तेन कथमपि वृद्धा रात्रिर्दिनं वा, तस्य चतुर्थो भागः सप्तनाड्यात्मकः, हासे तु षण्णनाड्यात्मकः। एवमहोरात्रे द्विपञ्चाशन्नाडिका भवन्ति। षष्टिनाडिका एवैप्रवकारेणाऽत्र गणिताः। ये तु सन्ध्याद्वयपरित्यागेनाऽऽहुः, तैः 'यामाश्चत्वारश्चत्वारः' इति वाक्यमनुसन्धेयम्। अथ यदि प्रातःसन्ध्या दिवसे, सायंसन्ध्या रात्राविति; तयोभयत्र घटिकाचतुष्टयं न गणितमिति । तथा गणनायां प्रयोजनाभावात्। सन्ध्यासन्ध्यांशव्यतिरेकेण मध्ये धर्मार्थमिति चेत्? एवमप्यायुर्निरूपकत्वेन तत्त्यागे प्रयोजनाभावात्। तत्र धर्मकरणे आयुर्वर्द्धत इति चेत्? अन्यदा धर्मकरणे आयुर्वृद्धिर्न स्यात्। 'उद्यन्नस्तमयन्नसौ' इतिविरोधश्च।

न च नृणामिति वाक्यात् पूर्वसन्ध्याकालो देवानाम्, पश्चात्तनोऽसुराणामिति।
 एवमप्यायुःपरिमाणार्थं न गणितव्यम्। धर्मार्थमेव तथाकथनं न युक्तम्।
 किञ्च, यदि वक्ष्यमाणं प्रमाणं साम्प्रतं नाडीपरिमाणमेव स्यात्, तदैवं
 कल्पनमुचितम्, वर्द्धते त्विदं परिमाणम् ॥६॥७॥८॥

तदर्थं मानमाह—

SRI SUBODHINI: Three times of “Trasarenu” time is called as “Truti”, 100 times of which, is one ‘Vedha’, (“Tu” = “but” denotes this). Three times of “Vedha” is one “Lava”. Three “Lavas” is one “Nimeesha” and three “Nimeeshas” constitute one “Kshana”, 5 of which is called as “Kashta”. 15 “Kāshtaas”, constitute one “Laghu” and 15 “Laghus”, constitute one ‘Naadikaa’. 2 “Naadikaas” constitute one ‘Muhoortham’. 6 or 7 “Naadikaas” constitute one “Prahara”. This is the way “time” is counted for the “human” beings. $\frac{1}{4}$ th of day or night constitute 7 “Naadikaas” (or sometimes 6 also). In this way, the night and day will consist of 52 Naadikaas or 60.

There is also another way of computing this “time”, by leaving the period pertaining to both the “dawn” and “dusk”!

If we say, that except the period of ‘dawn and dusk’ (Sandhyaa), all other time can be used, for the discharge of one’s “duties”, and due to this, we may not count (or include) these two “periods”, in the total period of the day (night too), then, this statement also does not seem to be appropriate, especially in the determination of the period of a person’s longevity! It is also said that, performing righteous deeds (Dharma) during these two “times”, increases the “longevity” of a person! (i.e. a person should avoid doing all types of “worldly” duties at these “times”, which are considered as “holy”) and

vice versa! Our Sri Mahaprabhuji, quoting the Vedas says here, that all these statements have been made, only with a view to determine the factor of performance of one's daily "duties" (both "worldly and spiritual"). Ultimately, "time" is for practical purposes, counted on the basis of "hours" (Ghati).

The following verse explains the "Naadikaa" concept of "time".

द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः।

स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम्॥१॥

VERSE 9 Meaning: "The conception of time of "Naadikaa" is explained here. "That "time" (period) is called as "Naadikaa", which is taken for the filling up and getting submerged of a vessel, made up with holes on all the four sides, weighing 6 'Pala' and having "four inches", as it's circumference (made up of gold) after being filled up with water, weighing 64 Tolas (one Prastha)!"

श्रीसुबोधिनी : द्वादशार्धपलोन्मानमिति। द्वादशार्ध षट्। उभयज्ञाने न्यूनाधिकभावो बुध्यत इति तुल्यज्ञानार्थं द्वादशार्धता उक्ता। पलं सुवर्णाश्चत्वारः। सुवर्णं षोडशमाषम्। पञ्चगुञ्जापरिमितो माषः। गुञ्जा च त्रियवा। द्वादशार्धपलेन ताम्रेण पात्रं विधाय, स्वर्णशलाकाचतुष्टयेन मिलितेन मध्ये छिद्रं कर्तव्यम्। ते च स्वर्णमाषाश्चतुरङ्गुलाः, चतुस्त्रिंशत्तिलानां चतुर्गुणदीर्घाः। तदाह—स्वर्णमाषैश्चतुर्भिश्चतुरङ्गुलैरिति। यावत्प्रस्थं जलं तत्र माति, तावति प्रविष्टे प्लुतं भवति॥१॥

एवं नाडिकापरिमाणमुक्त्वा तत ऊर्ध्वं कालपरिमाणमाह—

SRI SUBODHINI: This verse explains the "time", called as "Naadikaa". Take the case of a vessel of 6 "Palaas", which is "holed", on all the four sides. This vessel should be placed in water. The "time", taken for

the filling up of 64 Tolas of water, is called as "Naadikaa". Here, reference is made to 12 'Palaas' and it's "half", with a view to make us understand the correct measure of "6" Palaas"!

In this way, after explaining the concept of "Naadikaa", the periods of "time" over and above this, is being explained through the following verse.

यामाश्चत्वारश्चत्वारो मर्त्यानामहनी उभे।

पक्षः पञ्चदशाहानि शुक्लः कृष्णश्च मानद !॥१०॥

VERSE 10 Meaning: "Oh Sri Vidurji! The "night and day" of the human beings consist of 4 "Pahars" each! 15 such "days and nights" constitute one "Paksha", which have been determined, as the "white" and "dark" (Shukla and Krishna Paksha) periods (of the moon)."

श्रीसुबोधिनी : यामाश्चत्वार इति। चत्वारो यामा अहः, पुनश्चत्वारो यामा रात्रिरिति ज्ञापयितुं द्विरुक्तिः। अहनी रात्रिन्दिवम्। उभे इति आवृत्तिव्युदासार्थम्। एवमुभयं मिलित्वा एकमहः। पञ्चदशाहानि पक्षः। स पक्षो द्विविधः, शुक्लः कृष्णश्चेति। रात्रिमुखे चन्द्रदर्शनयुक्तः शुक्लः, रात्रिमुखे एतद्विप्रे चन्द्राभावयुक्तः कृष्णः। मानदेति संबोधनं श्रुत्वैव वचनान्यवगच्छतीति गुरोर्मानदाता। पञ्चदशाहानीति कलाभिप्रायम्॥१०॥

SRI SUBODHINI: The reference to the period of "2", (twice) is to emphasize the two "4-Prahara" periods, of both day and night (Ahani). In this way, a "day" is determined, after joining both day and night! Such 15 days, constitute one "Paksha", which is of two "types"! One "white", (Shukla) and the other being "dark" (Krishna). The night, when the "moon" is sighted, is the beginning of the "white period"; conversely the night, when the "moon" is not sighted, is the beginning of the "dark period" (Krishna Paksha). Sri Vidurji understood

the inner meanings of the various "truths" being taught, very quickly, and in this way, spares his Guru (Sage Maitreya) difficulties and strenuous efforts, to make him understand! The reference to "15 days" in this verse, is to make us realize the period of "time" (Kaala).

तयोः समुच्चयो मासः पितृणां तदहर्निशम्।

द्वौ तावृतुः षडयनं दक्षिणं चोत्तरं दिवि॥११॥

अयने चाऽहनी प्राहुर्वत्सरो द्वादश स्मृतः।

संवत्सरशतं नृणां परमायुर्निरूपितम्॥१२॥

VERSES 11 and 12 Meaning: "Both the "white" period, and the "dark" period, joining together, makes up a "month"! Two months constitute a "Ritu". 6 months constitute an "Ayan", which are two in number — one "Dakshinaayan" (southern transit) and the second "Uttaraayan" (northern transit). In the "heavens" (Swarga), these two "Ayans" are considered as the "day and night" (one) for them! 12 months constitute one year, and 100 years are considered, as the "highest longevity", of a human being!"

श्रीसुबोधिनी : तयोः समुच्चय इति। तयोः समुच्चयो मेलनं मासः। स उभयविधो भवतीति द्वयमप्यस्याऽभिप्रेतम्। पितृणां तदहर्निशमिति। चन्द्रस्य पञ्चदशकलासु यदा प्रविशति, तदा रात्रिः, चन्द्रेण व्यवधानात्॥ यदा ततोऽपगच्छति तदा दिनम्। पितरो हि जलकृतमेव व्यवधानं सूर्यस्य मन्यन्ते, न तु पृथिवीकृतम्। यथाऽस्माकं चन्द्रे विद्यमानेऽविद्यमाने वा सूर्योदयास्तमयाभ्यामेव रात्रिदिनव्यवस्था; तथा तेषां सूर्यस्थितिप्रयोजिका, चन्द्रकलासु प्रवेशनिर्गमावेव प्रयोजकौ। प्रवेश एव कलोत्पत्तिः, निर्गम एव कलाक्षयः। निर्गमो दिनमित्यमावास्यायामहर्दिनं तेषां भोजनकालो भवति, पौर्णमास्यां तु तृप्ताः शेरत इति तेषां दिनरात्रिव्यवस्था। एवं मासद्वयमृतुः, षणमासास्त्वयनम्, 'द्वादशमासाः संवत्सरः' इति अयनद्वयं वत्सरः। तयोर्नाम

दक्षिणं चोत्तरमिति। दक्षिणायनमुत्तरायणं च चेत्यर्थः। तदयनद्वयं दिवि स्वर्गे अहनी प्राहुः। दक्षिणायनं रात्रिः, उत्तरायणमहः। स्वर्गस्थास्तेजःकृतमेव व्यवधानं सूर्यस्य मन्यन्ते, न चन्द्रकृतम्, नाऽपि पृथिवीकृतम्। तत्र नक्षत्राणि तेजःशब्देनोच्यन्ते। तत्रोत्तराषाढ उत्तरायणदिवसस्याऽरुणोदयः। तस्य पादे उपभुक्ते सूर्योदयो भवति, तदा भवति मकरः। पुनर्वसुपादत्रयपर्यन्तं दिनम्। एतानि नक्षत्राणि मालाकारेण वर्तन्तेऽन्योन्यसन्मुखानि। तेषु परभागे पूर्वभागे वा स्थिता अर्द्धं पश्यन्त्यर्द्धं न। यथा द्विगुणे वस्त्रे चित्रार्द्धमेवैकत्र स्थिताः पश्यन्ति, तथा देवानामपि पुनर्वसुपादमारभ्य उत्तराषाढपर्यन्तं नक्षत्राणि व्यवधायकानि। सर्वाण्येतान्युपरिमुखानि मालारूपेण च वर्तन्ते। अतो दक्षिणायननक्षत्राणि यदा सूर्यसहितानि भवन्ति, तदोभयनक्षत्राण्यप्यधोमुखानि भवन्तीति सूर्यस्तैर्न दृश्यत एव। प्राहुरिति प्रमाणम्। द्वादशमासा वत्सरः। अत्रापि स्मृत इति प्रमाणम्। सवत्सरशतं तु नृणां परमायुः, अवृद्धिक्षये। एकेन सवत्सरेण एकमायुः कालेनोपभुक्तं भवति, 'शतायुर्वै पुरुषः' इति श्रुतेः। धर्मे तु क्रियमाणे कालेनाऽऽयुर्भोगः प्रतिबध्यते, तदा शतसंवत्सरादप्यधिकं जीवति। पापे तु क्रियमाणे पापमप्यायुरुपभुङ्क्ते, कालोऽपि; तच्चेत्पापं कालसमानं भवति। उत्कृष्टं चेत् भूयस आयुषः क्षयः। उत्कृष्टपापे बहुजन्मजनके बीजपातक्षणमारभ्य पञ्चविंशतिवर्षपर्यन्तं नानाविधा योनयः प्राप्यन्ते, न तेन शतायुः श्रुतिभङ्गः। निरूपितमिति प्रमाणम्॥१२॥

एवं कालं निरूप्य उपसंहरति—

SRI SUBODHINI: "By joining together, both these "parts", there is the period of one "month", which again is of two kinds. For the "ancestors", this constitutes one day only. This happens in this way. When the sun enters into the 15 parts (Kalaas) of the moon, it becomes "night", due to the coming of the "moon", in between. When this entry is completed and released, then "day" prevails. The ancestors regard the system of "time" as per the "sun" only, and not as created by this "earth" (i.e. it's movements).

Like, there is the prevalence of day and night, whether there is the "moon" or not, in the same way, for the ancestors, the entry of the sun, into the parts of moon is considered, as "sufficient"! (enough). In this way, it's exit is considered as a "day", and vice versa! Hence, the "new moon" day (Amaavasya) is the "day" of the ancestors. They have their food on this day. On the "full moon" day (Poornamaasi) they sleep with contentment.

In the same way, two months constitute a 'Ritu', and 6 months, period is called as 'Ayana'. 12 months constitute a year. The two "Ayans" are termed as 'Dakshinaayan' and "Uttarāyan". These "Ayans" constitute, "day and night" in the heavens. For the purpose of "Teja" (brilliance — light), the residents of heaven regard the "sun", as their principal support — and not the earth or the moon! By the term, "light or brilliance", the "stars" are also indicated here. When the sun is stationed on the star of "Uttarashada", then the dawn of the day of "Uttaraayan" takes place, and it is ended, when the fourth part of this "star" gets completed. When the sun is stationed in the "Makara Raasi", then the "Makara Sankaranthi" period is heralded, and this particular day is stationed, on the first three parts of "Punarvasu star". All these "stars", are like in a garland, facing each other! Each of these stars can see, at one time, only half of the other star! They all look "upwards"!

When the stars of the "Dakshinaayana" (southern transit) are stationed with the sun, the "stars" become "downward looking". Due to this, they are unable to see the sun. 12 months constitute a year. The words "Praahu" and "Smrita" are used to indicate the evidence and proof of the Vedas, and the experience of noble persons (i.e. all these are facts).

100 years constitute the limit of longevity of a human being. This is, as per the Vedic saying of “the longevity of a Purusha is 100 years only” (Sataayuhu Vai Purusha). On the discharging of righteous deeds, the factor of “time”, stops the course of expansion of “longevity”, and this person is able to live more than 100 years. But, when a sinner does the “sins”, then “time” gets mixed up with the “sin”, and eats up the longevity of the sinner! If the “sins” are special and gruesome, then the longevity, is eaten fast. If the sins are more, then more “lives” have to be taken, to undergo it’s effects. In this event, from the time of conception, this “Jeeva” takes many “births” upto the next 25 years! (ie dies quickly, and takes births many times, for 25 years).

We should realize, that INCREASING OR REDUCING ONE’S LIFESPAN IS IN THE HANDS OF A HUMAN BEING – LIKE THE SPENDING OF WEALTH GIVEN, CAN BE SPENT IN A FEW DAYS, OR KEPT FOR A LONG TIME! THIS “LIFE” IS IN “BREATHING” (INHALATION/ EXHALATION). IF WE USE THIS “LIFE” SLOWLY, THEN WE WILL LIVE LONGER, AND VICE VERSA!

In this way, after explaining the conception of “time”, now, through the following verse, this topic is being concluded.

ग्रहर्क्षताराचक्रस्थः परमाण्वादिना जगत्।

संवत्सरावसानेन पर्येत्यनिमिषो विभुः॥१३॥

VERSE 13 Meaning: “Planets, stars, etc constitute the wheel of the omnipotent sun. He stays put and alert. He is the presiding deity of entire system. He is of the form of “time”. He is Bhagawaan “sun”. He is the one,

from the most subtle "atom" (of time) till the year, circumbulates through his 12 "Zodiac" movements, this entire Universe, on a permanent basis." (this "circumbulation" is symbolized by the factor of "Time").

श्रीसुबोधिनी : ग्रहर्क्षताराचक्रस्थ इति। ग्रहा बुधादयः, ऋक्षाण्यश्विन्यादीनि, तारा अन्याः, तेषां चक्रं भचक्रम्। तत्र विद्यमानः सूर्यः, तत्रस्थपरमाणुदेशमारभ्य संवत्सरावसानपर्यन्तम्, पर्येति पुनः पुनर्मण्डलाकारेण परिभ्रमति। अनिमिषः परग्रसने सावधानः। विभुः समर्थः। जगत्पर्येति उपभुङ्के॥१३॥

तस्य संवत्सरात्मकज्ञस्य केनचिन्निमित्तेन पञ्च नामानि सन्ति। तान्युपासनार्थमाह-

SRI SUBODHINI: There are planets like Mercury (Budha) and stars like Ashwini and others. This entire concourse, is called as "the wheel of brilliance" (Jyotichakra). In this "wheel", the sun is stationed, and it is said, that the sun, being always alert, throughout the year, is engaged in going round and round, again and again, so that no one is able to "grab" or "eat up", any of the systems! Being omnipotent, it is the "sun", who enjoys this Universe, in this way.

This holy "Aatma" of the "sun" has 5 names for the sake of worship. They are described through the following verse.

संवत्सरः परिवत्सर इडावत्सर एव च।

अनुवत्सरो वत्सरश्च विदुरैवं प्रभाष्यते॥१४॥

VERSE 14 Meaning: "Oh Sri Vidurji! This period of "time", as determined above, has 5 names viz. (1) Samvatsara. (2) Parivatsara. (3) Yidaavatsara. (4) Anuvatsara and (5) Vatsara."

श्रीसुबोधिनी : संवत्सर इति। मासाः पञ्चविधाः संवत्सरसमाप्तिसूचकाः।
 'द्वादश मासाः संवत्सरः' 'त्रयोदश मासाः संवत्सरः' इति ब्राह्मणम्।
 त्रयोदश मासाः संवत्सर इति नाक्षत्र नियतम्, चान्द्रे कादाचित्कम्। द्वादश
 मासाः संवत्सर इति सौरैः नियतम्, चान्द्रे कादाचित्कम्। बार्हस्पत्ये तु
 प्रभवादयस्ते नियताः। वैष्णवोऽपि नियतः। सावनस्तु न नियतः,
 प्रतिदिनपर्यवसायित्वात्। अतः संवत्सरप्रयुक्त्या प्रभवादिनामसिद्धर्थं
 बार्हस्पत्यमानमप्यपेक्ष्यते। व्रतादिसिद्ध्यर्थमेकादश्यादिरपि मासो वैष्णवः, अन्यथा
 भगवतः शयनं रात्रौ भागद्वयेन स्यात्। सावनस्तु व्यवहारसिद्धः, न
 श्रुतिपदवीमारोढुमर्हति। अतः पञ्चैव संवत्सराः। तत्र चान्द्रः संवत्सरः, परिवत्सरो
 वैष्णवः, इडावत्सरो सौरः, अनुवत्सरो नाक्षत्रः, वत्सरो दैवः। विदुरेति
 संबोधनं स्नेहेन परिज्ञानार्थम्। यद्यप्येक एव कालः सर्वेषाम्, न संवत्सरभेदेन
 आवृत्त्या; तथापि नामान्येव पञ्चेत्येवं परिभाष्यत इत्युक्तम्। केचित्तु
 षष्टिसंवत्सरा मासत्वेन परिवृत्ता द्वादशधा परिवर्तमानाः पञ्चवत्सरात्मका
 भवन्तीत्याहुः। प्रभवादिबहुधान्यान्ताः संवत्सरशब्दवाच्याः, प्रमाथ्यादयो द्वादश
 द्वादशोत्तरशब्दवाच्या इति। तत्र मासादीनां नियामकत्वाभावाच्चिन्त्यम्॥१४॥

एवं कालस्य भेदत्रयमुपपाद्य तत्रोपासनमाह फलार्थम्—

SRI SUBODHINI: There are 5 types of "periods" of "time". The indicator of their "end" (completion) viz. the months, are also 5 in number. A year is either of 12 or 13 months. This has been told in the "Brahmana portion" of the Vedas (either in "Chandra" or in "Soura Paksha"). The "months" in the Vaishnava system, and in the "Prabhavaadi Barhaspathya" system are also fixed. The months of "Sraavan" are not fixed, as it, on a daily basis, gets it's own specific "dawn" and "dusk"! For the purpose of determining the vows of "Ekaadasi" and others, the "Vaishnava" system is considered as appropriate. Otherwise, our Lord's "sleep", will consist of "two parts", in the same night! The month of "Srāvan" is not

“Vedic” in conception, as it is considered as important from the “worldly” angle only (Vyavahaara).

Hence, there are 5 types of “years”. The name of the “year” counted on the basis of the “moon”, is called as “Samvatsara”. The “Vaishnava” system, names the year as ‘Parivatsara’. In the “Saura” system, it is called as ‘Yidaavatsara’. That, which is counted, on the basis of stars, (Nakshatra) is called as “Anuvatsara”. The “celestial” kind of “year”, is known as “Vatsara”. The addressal of “Oh Vidurji!” is done, out of love, and to enable Sri Vidurji, to realize all these, effectively! BUT THE FACTOR OF “TIME”, (KAALA) FOR ALL THESE KINDS OF “YEARS” IS ONE AND SAME ONLY! The “time of the year” does not change, except in their “names” only, which are told to be, 5 in number.

[NOTES OF THE CONCEPTION OF “YEAR” (VARSHAM).]

(1) When a particular “star” rises in the east, on a day, and if the same “star” rises at the same place, on the next day also, then the day is called as “day of the star” (Naakshatra Diwasam). In this way, one “Naakshatra year” will consist of 360 “Naakshra” days!

(2) When the sun and moon meet at a particular place — that particular time of “meeting”, is called as “Chaandra Maasa” (month of the moon). 12 such months will be called, as the “year of the moon” (Chaandra Varsha).

(3) When the sun enters back into the Zodiac of Aquarius (Mesha Raasi) after having left it, this time (period) of 365 days, 15 hours, 31 minutes and 31 seconds is called, as the year of the sun (Soorya Varsham).

(4) The time of stay of Brihaspati (Jupiter) in one Zodiac (Raasi) is called as 'Barhaspathya Varsham'.

(5) The "time", between the rise of the sun on a day and it's rise on the next day, is called, as "the day of Saavan". Such 30 days consist of the month of "Saavan" and 12 such months is called as "Saavan" year!

(6) There are 60 years, counted from the year "Prabhava". Each of these have a separate name. The first one is "Prabhava"; the 12th is "Bahu Dhaanya". The 13th year is "Pramaathi" (our Sri Mahaprabhuji has given this, in his Sri Subodhini).

(7) For the sake of the vows of Chaatrumaasya, the Vaishnava month consisting of the "Yekaadasi" days have been taken into consideration. This is different from the conception of "Saavan" month, as explained above.

(8) In the white lunar period of the month of Aashaada, on it's 11th day, during the beginning of the day, with the star "Anuraadha" as the ascendant, our Lord begins to "sleep". Then on the 11th day of white lunar period of the month of "Karthik", towards the last part of the "Revati" star being ascendant, our Lord "wakes up". This time is called as "Chaaturmasa"

(9) If ,we take the basis of "star" for counting the "month", then it will be 5 months and 5 days. This, of course, violates the correct counting of months for a year. If we take up the month of "Soura and Chaandra", then it violates the correct counting of the days of the equinox (both white lunar and black lunar like Prathama, Dwideeya etc.). Of course, the "Brihaspati" system is not related to this at all.

(10) The remaining month of "Saavan" consists of

clear 30 days. Here, as the Lord is woken up in the night, He is supposed to be put to "sleep" (in the same night only).

Many astrologers aver, that the 60 years' cycle assumes the form of 12 types of 5 years each, when they are in their "return" round. Due to this, the period from the first year of "Prabhava", up to the 12th year of "Bahudhanya", is called as "Samvatsara" (one year).

In this way, after determining the three types of "time" (Kaala) viz. the time of the "celestials" (Deva), the time of ancestors (Pitrukaala) and the time of the "humans" (Manushya Kaala), through the next verse, for the sake of attaining "results", the mode of "worship" of this "time", is being told.

यः सृज्यशक्तिमुरुधोच्छ्वसयन्स्वशक्त्या

पुंसोऽभ्रमाय दिवि धावति भूतभेदः॥

कालाख्यया गुणमयं ऋतुभिर्वितन्व-

स्तस्मै बलिं हरत वत्सरपञ्चकाय॥१५॥

VERSE 15 Meaning: "Oh Sri Vidurji! Worship this Lord viz. the sun, who is the inspirer of these 5 types of "years", through the offerings of oblations etc. This "sun" Lord, (Deva) symbolizes the aspect of "fire" (Teja — brilliance) of the 5 primordial elements! Through his power of "time" (Kaalasakthi), the sun enables the origin and germination of seeds, plants etc., in so many ways! This Lord Sun, with a view to remove the "delusion" (Moha) in the mind of everyone, causes the decline of the "longevity" of everyone, and is seen as being present in the space! It is this Sun Lord only, who confers and expands the various blessings of attainment of heaven and other auspicious benefits to those, who perform various

pious acts of sacrifice etc., out of their desire to attain such results!"

श्रीसुबोधिनी : यः सृज्येति। कालस्य प्रयोजनं वदन् भजनमुपपादयितुं माहात्म्यमाह—यः सृज्येषु अङ्कुरादिषु, बीजादिस्थितां शक्तिमुरुधोच्छ्वसयन्, पलकाण्डादिभेदेन बीजसामर्थ्यं प्रकटयन्; स्वस्य शक्त्या किरणादिस्थितसामर्थ्येन, प्रतिक्षणं प्रकारभेदजनकेन, बीजशक्तिं प्रकटीकुर्वन्; पुंसोऽधिकारिणोऽभ्रमाय वैराग्यार्थं दिवि स्वर्गे धावति परिभ्रमति। धावतीत्यनेन क्षणमात्रमपि पारलौकिकयत्नं विना न स्थातव्यमिति ज्ञापयति। ननु धावनेन कथमेवं भवतीत्याशङ्क्याऽऽह—भूतभेद इति। भूतानां भेदो यत्र। स हि कालः सर्वाणि भूतानि भिनत्ति, अतः स्वस्याऽपि भेदशङ्क्या वैराग्यजनकत्वम्। स्वशक्त्येत्यत्र ‘यदादित्यगतं तेजः’ इति वाक्यात् भगवच्छक्तिर्भविष्यतीत्याशङ्क्य तन्निवृत्त्यर्थमाह—कालाख्ययेति। कलयत्याकलयतीति काल आख्या यस्य। तत्र प्रकाशकत्वेनैव भगवत्तेजः प्रविष्टमिति कालद्वारैवेयं भगवच्छक्तिः। एवं साधने सामर्थ्यमुपपाद्य फले सामर्थ्यमुपपादयति—गुणमयं ऋतुभिर्वितन्वन्निति। गुणमयमानन्दमयं स्वर्गादि। ‘आनन्दादयः प्रधानस्य’ इति न्यायात् आनन्दादय एव गुणा; तन्मयाः स्वर्गादयः। क्रतवोऽपि कालभेदा एव, अतः क्रतुभिः स्वर्गादिकं वितन्वन्। न हृदिष्ठातृव्यतिरेकेण यागादयः प्रकटीभवितुमर्हन्ति, स्वर्गो वा प्रकटीभवितुमर्हति। सोऽपि भगवदंशश्चेतनः, ‘देवेभ्यो वै स्वर्गो लोकस्तिरोभवत्’ इत्यत्र निर्णीतः। एवं फलसाधकः प्रवर्तको भगवान् वत्सरपञ्चकप्रवर्तकः, तादृशाय कालात्मने सूर्याय बलिं हरत्, तदुपार्जितान्नभोक्तारस्तपदुपार्जितस्वर्गभोक्तारश्च, अन्यथा कृतघ्नता स्यात्, भोगश्च न सिद्ध्येत्। येनैवोपायेन भोगः सिद्ध्यति, कालो वा न ग्रसति, स च प्रीतो भवेत्तथोपायः कर्तव्यः। अहरहरूपासनं कर्तव्यमिति सिद्धम्॥१५॥

एवं त्रिविधकालं निरूप्य, तूष्णीभावे, आयुःप्रतिपादकत्वेन तदुपपादितं निरूप्यविशेषं प्रष्टुमाह—

SRI SUBODHINI: After explaining the nature of “time”, the glory of “worship” of this “time” (the sun) is being described.

humans! The Jnanis and sages, in a peaceful manner, are

This "time", as the "sun", enables the "germination" of all seeds, through it's power of origination. This results in this vast origination of leaves, flowers, plants etc. It is this "sun", which gives the power, for this vast creation.

It is our Lord (sun) only, who causes a sense of "renunciation", on "deserving Jeevas", and for this sake, makes them "roam" in the "heavens"! The word used here is "Dhaavati" — makes them "run"! The purport of this "word", is that none should desire to stay in any of these "worlds" (heavens etc.) without putting further efforts for salvation (i.e. not for "enjoyment" only). Why does this sun Lord make everyone "run"? Answering this, it is said, that "time" only develops, all the elements and beings. Their "destruction" is also caused by "time", so that the "Jeevas", being aware of their own "destruction", will attain the spirit of "detachment and renunciation" (Vairaagyam).

The word "Swasakthya", (with His own power) denotes the power of the sun — as fire and brilliance (Teja) — and it has the power of destroying everyone! In the "sun", there is the manifestation of our Lord's "brilliance". Hence, the "sun" is the manifestation of our Lord's power of "time", and does all the "tasks" as required.

Now, after explaining the "potency", in the instrument (sun), the power to bless with beneficial "results", is being explained. The "sun" bestows the heavens of great joy and bliss (Aanandam). Our Lord is invested with the quality of bliss! The sun Lord bestows the bliss of the heavens on those, who perform the sacrifices, with a desire to attain heaven!

Without a “basis” (presiding deity), the sacrifices do not confer the desired results! Neither the “Jeeva” can attain the heavens etc. Thus, this “time”, is a conscious celestial part of our Lord — as said in the Vedas (that “the heavens have got certainly disappeared, due to the celestials”). In this way, our Lord as the form of “time” is the “inspirer” of the 5 “Samvatsaraas” (years). Those persons, who enjoy the bounty of food, created and blessed by the Lord of time, (sun) and those, who enjoy the beneficial auspicious results of stay in the blissful heavens etc. should “worship” this Lord, symbolized by time viz. the sun, with humble and respectful offerings (oblations). Otherwise, the “blemish” of ingratitude will affect the “Jeevas”. Neither, the enjoyments referred to here, will be effective and satisfying!

Hence, the “Jeevas” should please “time”, so that auspicious enjoyments are secured, without decline and destruction. Such necessary steps are to be taken.

In this way, after describing the three types of “time”, Sage Maitreya became “silent”. Sri Vidurji had understood, that whatever the sage had told was intended only for increasing and progressing the “longevity” of one’s life! Hence, he now prepared himself, to ask more specific questions — as below.

विदुर उवाच।

पितृदेवमनुष्याणामायुः परमिदं स्मृतम्।

परेषां गतिमाचक्ष्व ये स्युः कल्पाद्बहिर्विदः॥१६॥

VERSE 16 Meaning: “Sri Vidurji began to tell, “Oh great sage! You have already told me about the maximum longevity of the celestials, ancestors and the humans! The Jnanis and sages, like the Sanakaadi brothers

and others, reside beyond the three worlds and live for more time, than the entire time of the aeons themselves (Kalpas)! Please explain their age or longevity to me! You are fully aware of the course of our Lord of time! This is due to your power, as a "Jnani" — as you are able to see the course of this entire Universe, through your divine vision, attained through the power of Yoga!"

श्रीसुबोधिनी : पितृदेवमनुष्याणामिति। आयुरायुःपरिमाणम्। परं पर्यवसितम्। परेषां कल्पवासिनाम्। ये कल्पान्तरेऽप्युत्पन्नाः कल्पसमाप्तावपि अनुवर्तन्ते, तेषां गतिं दिनरात्रिव्यवस्थाम्, तत्र तेषां कृतिं वा आचक्ष्व। केचन कल्पान्तमेव तिष्ठन्ति, तेषां कल्पस्यैवाऽऽयुद्धम्। ततोऽपि ये कल्पाद्वहिर्जीवन्ति, जीवने हेतुः—विद इति। ज्ञानिन एव च बहुकल्पजीविनः॥१६॥

तत्र कथनार्थं मैत्रेयस्य ज्ञानमुपपादयति—

SRI SUBODHINI: Some great persons, who have got originated, in a particular "aeon" (time) are seen to outlive the entire span of "time", pertaining to this "Kalpa" (aeon). "I am eager to know, the features and the nature of their "night and day"! How, are they originated, and what is the way of their "actions"? (Kriya). They seem to have the 'longevity' of the entire "Kalpa" (aeon)! There are the noble saintly "Jnanis", who live beyond the time of the "aeons" itself. In fact, these "Jnanis" are seen, to live for many "aeons"! Kindly explain, about these noble saints also!"

Sri Vidurji says, through the next verse, that Sage Maitreya had the "total Jnana", which would enable him to explain this particular factor fully.

भगवान्वेद कालस्य गतिं भगवतो ननु।

विश्वं विचक्षते धीरो योगराद्धेन चक्षुषा॥१७॥

VERSE 17 Meaning: "Oh Lord! You are fully aware of the total movement of "time" (Kaalagati). As a great "Jnani", You are able to visualize and actually "see" the entire Universe, through the specially "purified eyes", as a result of the power of Yoga (blessed by our Lord)!"

श्रीसुबोधिनी : भगवानिति। भवान् भगवान्, भगवत्कृपया तथात्वात्, भगवति श्रद्धावत्त्वाच्च। अत एव भगवतः कालस्य गतिं वेद। स हि स्वात्मानं वेदिति। किञ्च, धीराः संसारखेदसहिष्णवो योगसिद्धाः, विश्वं सर्वमेव योगसिद्धेन चक्षुषा विचक्षते। अतो योगजधर्मेण ज्ञानेन च विचक्षते। चुक्षतेति। निःसन्दिग्धार्थम्। योगसिद्धत्वात् न भ्रमजनकत्वम्॥१७॥

यथा क्षणादिभिर्दिनगणना, तथा युगैस्तेषां दिनगणनेति कृतादीनां स्वरूपमाह—

SRI SUBODHINI: "You have also become, through the grace of our Lord, equal and like our Lord only! As you are deeply devoted to our Lord, You, Oh Lord! are fully aware of the movement of "time" (Kaala) (as our Lord only knows this). You only are also aware of your divine "Aatma"! You are an adept, in tolerating and putting up, with the sorrow of this Universe, through the power of "Yoga". Due to this, You, always "see" the entire Universe, through your divine and Yoga-purified power; you are aware of "everything"! The word "through your eyes" (Chaksusha) indicates the "certainty" of this "Jnana", (i.e. of being in the know of everything). As this "power" has been got through "Yoga", there is the absence of "delusion" also!

Like a "day" is counted as the aggregate of "seconds" etc., the "Yugas" (aeons) are also counted, through their "days". For this sake, the sage is explaining the nature of the 4 Yugas viz. Krita etc. — as per the following verse.

मैत्रेय उवाच।

कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम्।

दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम्॥१८॥

VERSE 18 Meaning: “Sage Maitreya told, “there are the 4 “Yugas” of Krita, Treta, Dwaapara and Kali. In the middle of these ‘Yugas’, there is the “time span” of “divine years” which are 12 in number.”

श्रीसुबोधिनी : कृतमिति। कालविशेषस्य नाम किञ्चित्। कृतमिति। तस्मिन्काले कालेन यत्कर्तव्यम्, तत्प्रतीकारो वा; तत्कृतमेव। तस्मिन् युगे उत्पन्नानां न किञ्चित्कर्तव्यमवशिष्यते। त्रेता नाम तृतीयांशकर्तव्यता, द्वापरमंशद्वयकर्तव्यता, कलिः कलहः, सर्वमेव विवादास्पदम्, न किञ्चिन्निर्द्धारितमित्यर्थः। अत एव श्रुतौ ‘ये वै चत्वारः स्तोमाः कृतं तत्’ ‘अथ ये पञ्च कलिः सः’ इति स्तोमानां पञ्चपक्षो निन्दितः। त्रिवृत्, पञ्चदशः, सप्तदशः, एकविंश इति चत्वार एव स्तोमाः, चत्वारो वर्णाः; ते एवोत्पादिताः, अतस्तेषु न कोऽपि विवादः। पञ्चस्तोमपक्षस्तु निन्दितः कलिपदेन। षट्स्तोमपक्षस्त्वनिन्दितः ‘यस्य त्रिणवमन्तर्यन्ति’ इत्यादिना निरूपितः। अतो निन्दितपर्यायः कलिः। तेषां कल्पवासिनां यस्मिन् काले सर्वमेव कर्तुं शक्यते, सफलं च भवति, स कालोऽमृतघटिकारूपः कृतशब्देनोच्यते। यस्तु निन्दितो विषघटिकात्मकः स कलिः, यत्र कलह एव, न त्वर्थपर्यवसानम्। एतच्चतुष्टयं मिलित्वा चतुर्युगमित्युच्यते। तेषां कालमाह—दिव्यैरिति। द्वादशभिर्वर्षैरिति। सहस्रैरित्युक्तं भवत्यर्थात्। दिव्या हि वर्षा नाल्पसङ्ख्ययाऽपि प्राप्येत, तथापि ‘सन्दिग्धेषु वाक्यशेषात्’ इति न्यायेन ‘सङ्ख्यातानि सहस्राणि’ इत्यग्रिमवाक्यात् सहस्रसङ्ख्यैव प्राप्यते। द्वादशभिर्दिव्यसहस्रवर्षैः। सावधानं चतुर्युगं निरूपितं भवति। अवधानं व्यवधानम्। सन्धौ भवा सन्ध्या, व्यवधानानन्तरं यज्जायते सा सन्ध्या। सन्ध्यांशोऽल्पकरणम्, यथा घण्टानादेऽनुरणनम्। तन्मध्ये युगम्॥१८॥

संध्यासन्ध्यांशौ युगेन संबद्धान्वित्युभयसंबन्धाद्युगत्वं समुदाययोग-शक्तिभ्यामवसीयते।

तेषामवान्तरकालानाह—

SRI SUBODHINI: The word “Krita” means “fully done”. This name is given, due to the fact, that all the “duties and tasks”, to be done, by everyone born in this time, have been done, by the persons themselves, and by the factor of “time” also! Hence, no “duty” remains to be done, by these persons, who live in this period. In other words, they remain “fulfilled”.

TRETA YUGA: Those persons, who have got originated during this “time”, are made to perform the “duties”, which is the remaining “third” (last) part! (ie the balance 2 “parts”).

DWAAPARA YUGA: In this “Yuga”, the persons have to do 2 parts of their “duties”.

KALI YUGA: In this “Yuga”, there is always “strife and struggles” (Kalaham). Everything is understood, with argument and undetermined confusion! Kali Yuga has been “condemned” in the Vedas. In the “Krita” Yuga everyone is capable of doing everything, and they also attain the “desired” success and results. This “time” is called as “nectariane time”! But, during this time of “Kali”, the period is compared to a pot of “poison” — as there is always “struggles, disputes and strife” (Kalaham) — especially no one is able to attain, through these “struggles and strife” any positive or beneficial result! This is the nature of “Kali Yuga”! All these 4 Yugas put together constitute the “4 Yuga period”!

Sage Matireya is now explaining their “time span”. He says, that it consists of 12 “divine” (celestial) years. The counting of these “divine years” is not possible through the measurement of a “little” time! This counting runs into, “thousands” of years! The word “Divya”

(celestial) also indicates the figure of "100". The "Yuga" is termed, for the "time", in between the two "aeons". (KALPA)

The "time" in the middle of these 'Yugas' is being explained below.

चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम्।

संख्यातानि सहस्राणि द्विगुणानि शतानिच॥१९॥

VERSE 19 Meaning: "In these 4 Yugas, starting from Krita, respectively there are 4, 3, 2 and 1 thousand "divine" years! In each of these "Yugas" for each of it's "divine year", there is the "double" (2 times) of 100 "years" each, for their "dawn" and "dusk" periods!"

[**NOTES:** In the "Krita Yuga" there are 4000 "divine years" along with 800, for "dawn and dusk" periods — this totaling 4800 divine years! In the "Treta Yuga", there are 3600 divine years; in the "Dwaapara Yuga", there are 2400 divine years, and in the "Kali Yuga" there are 1200 divine years! The 1 year (365 days) of the "human" is "one day" for the celestial beings. in this way, the "one year" of the celestial beings, constitutes 360 years of the "human". thus, there will be 43,32,000 years, for "kali" yuga! Thus double of this period, will be for Dwaapara; 3 times for "Treta" Yuga and 4 times for Krita Yuga.]

श्रीसुबोधिनी : चत्वारितीति। चत्वारि सहस्राणि कृतयुगम्, त्रीणि त्रेता, द्वे द्वापरम्, एकं कलिरिति यथाक्रमं सहस्राणि सङ्ख्यातानि। युगदशमांशः सन्ध्या, तावानेवांशः। अतस्तावन्ति शतानि प्रत्येकम्, समुदायेन द्विगुणानि। चकारादतिरिक्तोऽपि कश्चन कालो लभ्यते, यदि भगवत्कार्ये किञ्चिद्व्यधानं भवेत्॥१९॥

सर्वस्य युगत्वमाशङ्क्य तन्निराकरणाय मध्यकाल एव युगशब्देनोच्यत इत्याह—

SRI SUBODHINI: 4000 divine years constitute the “Krita Yuga”; 3000 divine years constitute the “Treta Yuga”; 2000 divine years constitute the “Dwaapara Yuga” and 1000 divine years constitute the “Kali Yuga”. For each of the “Yuga” (aeon), 10% of it’s time, constitutes, both the “dawn and dust” times (Sandhya). The syllable “Cha” (and) indicates, that there are other types of “time” also, apart from these. If any of this type of “time”, obstructs our Lord’s “aims and tasks”, in any way, then this “time” is to be considered as “obstructive” only i.e. to be avoided!

Is every type of “time” an “aeon”? (Yuga). This is being objected to by telling, that only the “middle time” is Yuga — as per the following verse.

सन्ध्यांशयोरन्तरेण यः कालः शतसङ्ख्ययोः।

तमेवाऽऽहुर्युगं तज्ज्ञा यत्र धर्मो विधीयते॥२०॥

VERSE 20 Meaning: “That “time” is considered as a “Yuga”, which is in between the 100 “Sandhyaas”! This is what is being told, by learned persons. During each of the Yuga, there is the ordaining of particular nature of duties.”

श्रीसुबोधिनी : सन्ध्यांशयोरिति। सन्ध्या अंशश्च, तयोरन्तरेण यः कालः। शतसङ्ख्ययोरिति सन्ध्यांशयोरपि कालविशेषत्वमेव, न तु देवतात्वम्। तमेव कालं युगमाहुः। तज्ज्ञा इति प्रमाणम्। नन्वनन्तस्य कालस्य स्वतः परिच्छेदरहितस्य केनोपाधिना कृतत्वमित्याशङ्क्य तमुपाधिमाह—यत्र धर्मो विधीयत इति। यत्र कालविशेषे धर्मो विधीयते, नाऽनूद्यते। सन्ध्यायां पूर्वधर्मस्य भवति लोपः, तदा युगप्रवृत्तौ ऋषिभिः पारम्पर्यज्ञानाभावादपूर्वो धर्मो विधीयते। स तु युगसमाप्तिपर्यन्तं विधिः प्राणिनः प्रवर्तयन्ननुवर्तते, अतो युगशब्दवाच्यो भवति, धर्मोपाधिकत्वात्॥२०॥

नन्वान्तरभेदः किन्निबन्धन इत्याशङ्क्याऽऽह—

SRI SUBODHINI: The “middle” time of “Sandhya” and its’ “part”, which is 100 in number, is considered by learned persons, as the time of Yuga. But, this is not celestial time! “Time” is limitless and without any division! How can we divide it, then as Krita, Treta etc.? Answering this, it is said, that during each of the “Yuga”, a particular “duty” is performed by the persons living in this time. But, when the ending of Yuga takes place, then the “decline” of the conception of “duty” in the previous Yuga takes place. Due to this, the noble sages, seeing this “decline” of the traditional way of discharging of duties, decide to establish “new types of duties” for the coming times. Determined in this way, they specify and establish the conception and nature of “duties”, as per the needs of the new Yuga! This system of “duties and tasks”, continue to function and remain, in an orderly way, till the end of the “Yuga”. All persons are expected to practice this “Dharma”, till the end of the “Yuga”. In this way, this “time” is called as a “Yuga”, as “Dharma” (particular nature of “duties”) has been established for this “time” (Yuga).

What is the cause for the “divisions” in the “Yugas”? This is answered as follows.

धर्मश्चतुष्पान्मनुजान् कृते समनुवर्तते।

स एवाऽन्येष्वधर्मेण व्येति पादेन वर्धता॥२१॥

VERSE 21 Meaning: “In the “Krita Yuga”, the “Dharma” of the “humans” has all it’s 4 feet! And it remains totally perfect! But, in the other “Yugas”, due to the rise and growth of “unrighteousness”, there is decline of each of it’s “feet” gradually (i.e. “Dharma” loses it’s “feet”).”

श्रीसुबोधिनी : धर्मश्चतुष्पादिति। धर्मावान्तरभेद एव युगावान्तरभेदहेतुः। तमाह—चतुष्पाद्धर्मः कृते मनुजान् समनुवर्तते। कालेनैव प्रेरितो धर्मो मनुजाननुवर्तते। तत्रापि मनुजा एव हेतवः। चत्वारो वर्णाः कृत एव। त्रेतायां ब्राह्मणाभावः, द्वापरे क्षत्रियाभावः, कलौ शूद्र एव। अतश्चतुष्पाद्धर्मो मनुजान् समनुवर्तते। स एव धर्मोऽन्येषु युगेषु पादेन व्येति, पादेन वर्द्धताऽधर्मेण कृत्वा। अनेन त्यक्तधर्मो वर्णोऽधर्मेण व्याप्रियत इत्युक्तम्॥२१॥

एवं युगानां स्वरूपमुक्त्वा तैर्दिनव्यवस्थामाह—

SRI SUBODHINI: The “differences and divisions” in the “Yugas”, is caused by the differences, in the nature of duties, pertaining and prescribed for each of the “Yugas”. In this way, during the “Krita Yuga”, “Dharma” has all the 4 legs in tact, and during this Yuga, the “time” is found to be auspiciously beneficial to all humans. The factor of “time”, (Kaala) inspires from “behind”, every-one to perform the particular nature of “duties” (Dharma). Alternately, the “Humans” also follow the type and mode of living and action, as per the “diktat” and requirements of “time”. All the four “castes” remain, in tact, during the “Krita Yuga”. During the “Treta Yuga”. there is the absence of “Brahmins”. During the “Dwaapara Yuga”, the “Kshatriyaas” (warrior class) do not exist! During the present “Kali Yuga”, only the 4th caste of “Soodras” remain. In this way, the “4-foot” based “Dharma” declines, losing one “foot” each, during the succeeding ‘Yugas’, after “Krita Yuga”. **THIS IS CAUSED BY THE ACTION OF “UNRIGHTEOUSNESS” (ADHARMA) WHICH DESTROYS, ONE BY ONE, THE “FOOT” OF “DHARMA”, AS THE “YUGAS” CHANGE. IN OTHER WORDS, “ADHARMA”, APPROPRIATES THE “FOOT” OF “DHARMA”!** Due to this, the “castes” give up and leave their allotted duties — thus, causing the expansion of the power and influence of “Adharma”.

In this way, after explaining the nature of “Yugas”, through the next verse, the nature of “days” (Dina) based on this conception is being explained.

त्रिलोक्या युगसाहस्रं बहिरा ब्रह्मणो दिनम्।

तावत्येव निशा तात ! यन्निमीलति विश्वसृक्॥२२॥

VERSE 22 Meaning: “Oh, very dear Sri Vidurji! beyond the three “worlds”, from the “Maharloka” up to the “Brahmaloka”, the period of “day”, will consist of “1000 x 4 Yugas” of this world! Likewise, the period of “night” also is so much long and big! During this “night”, the creator of this Universe, Lord Brahma sleeps (as this period, is his ‘night’)!

श्रीसुबोधिनी : त्रिलोक्या इति । त्रिलोक्या बहिर्ब्रह्मलोकपर्यन्तं युगानां साहस्रं सहस्रसङ्ख्यासमुदायो दिनम्, महर्लोकमारभ्योपरितनेषु लोकेष्वेतावद्दिनमित्यर्थः। आ ब्रह्मण इति वचनं पातालादिव्युदासार्थम्, तत्र दिनरात्रिव्यवस्थैव नाऽस्ति। यावद्दिनं तावत्येव निशा। युगाद्यभावे ब्रह्मण आयुःखण्डा एव नियामकाः, भगवदिच्छा वा। तत्र निमित्तान्तरमाह—यन्निमीलति विश्वसृगिति। यस्मिन् काले विश्वसृक् ब्रह्मा भगवान्, ब्रह्मोदरो वा भगवान् शेते। निद्राभावान्निमीलनमेव तस्या। निमीलनमेव योगनिद्रा। तातेति संबोधनमप्रतारकत्वज्ञापनाय॥२२॥

यथा युगप्रवृत्तिर्दिनख्यापिका, तथा शयनप्रवृत्ती रात्रिख्यापिकेति नियामकान्तरमाह, प्रतियुगं सृष्टिव्यावृत्त्यर्थम्—

SRI SUBODHINI: Beyond the three “worlds”, and till the “Brahmaloka”, a “day” will consist of “1000 x 4 Yugas”! In other words, from the “Maharloka” onwards (i.e. in the upper regions), this is the length of 1 day! The purport of telling “up to Brahmaloka” is to indicate that, in this, the “Paatala region” is not taken into consideration — as in these regions, there is no system of prevalence of “day and night” — as there are, as many

“nights”, as there are “days”, in these regions. As there is no “Yuga”, being present (as it is elsewhere), the controller of “time”, in these regions, is the “longevity” of Lord Brahma. Alternately, our Lord’s “desire and will” control the factor of “time” (day and night)!, when Lord Brahma gets back into the “stomach” of our Lord Sri Narayana, and our Lord begins to lay down and sleep! Of course, our Lord does not get sleep at all! That is why, the word “sleep” (Nidraa) is not used — but the word used is “Yoganidraa”.

“Oh, my son!” (Taata) — this addressal by Sage Maitreya, reemphasizes his “love” for Sri Vidurji, and to say, “Whatever I am telling you is truthful only.”

Like the constant performance of “actions and tasks” indicates the “day”, in the same way, the action of “sleep”, indicates the “night” — as, at this time, there is no “creation” done at all.

निशावसान आरब्धो लोककल्पोऽनुवर्तते।

यावद्दिनं भगवतो मनूभुङ्क्ते चतुर्दश॥२३॥

VERSE 23 Meaning: “On the ending of this “night”, the “aeon” of this Universe (and it’s creation) gets started. Till the “day” of Lord Brahma lasts, this process goes on and on! During one such “aeon” (Kalpa) there are 14 “Manus”, who are originated (Manu is the “controller of one aeon).”

श्रीसुबोधिनी : निशावसान इति। रात्र्यवसाने अरुणोदये भगवता प्रारब्धो लोककल्पो यावद्दिनं दिवसावसानपर्यन्तमनुवर्तते। प्रवाहरूपेण लोकाः कल्प्यन्ते उत्पाद्यन्ते अनया परम्परया, अस्यां वा; तत् पारम्पर्यं लोककल्पः। तच्च दिनं भगवतः। ब्रह्मविदामपि, भगवत्त्वात्। तत्र धर्मप्रवृत्तेर्हेतुमाह—मनून् भुङ्क्ते चतुर्दश। अयं लोककल्पश्चतुर्दश मनून् भुङ्क्ते, अनुभवति। धर्मपालकत्वेन गृह्णातीत्यर्थः॥२३॥

मनूनां धर्मपरिपालनरूपं वक्तुं तत्परिच्छिन्नं कालमाह—

SRI SUBODHINI: On the “ending” of night, when the “dawn” takes place, our Lord begins the “process” of creation of this Universe. This “process” goes on and on, till the “day” of Lord Brahma lasts! Universes and worlds are made, like in a “veritable flow”. Each of this “process”, is called as a “Kalpa”, and this happens to be the “day”, of our Lord! At this time, the Universe has 14 “Manus”, who control the functioning of all types of tasks and actions of this Universe! These ‘Manus’ are hailed as the “protectors” of “Dharma” (of righteous action).

स्वं स्वं कालं मनुर्भुङ्क्ते साऽधिकां ह्येकसप्ततिम्।

मन्वन्तरेषु मनवस्तद्वंश्या ऋषयः सुराः।

भवन्ति चैव युगपत्सुरेशाश्चाऽनु ये च तान्॥२४॥

VERSE 24 Meaning: “Each of the ‘Manu’, enjoys his “authority” for a period of little over 4 x 71 Yugas!. During, each of this period of a particular “Manu”, kings and princes are originated in the lineage of this “Manu”, as also the 7 divine sages, the celestials, Lord Indra and his followers, such as the Gandharvaas and others! All these created beings enjoy the authority together, with each other!”

श्रीसुबोधिनी : स्वं स्वं कालमिति। एकसप्ततिचतुर्युगानि च साधैकपञ्चाशद्व्यवर्षाधिकं मन्वन्तरम्। मन्वन्तरशब्दो रूढः षडङ्गधर्मसाधनपरः, न तु मनोरन्तरं तेनोपभुज्यमानः कालः, तथा सति मनुपुत्रादीनामुपभोगकालोऽन्यः स्यात्। नापि सर्वस्याऽपि वंशस्य वाचको मनुशब्दः, प्रियव्रतपुत्रेषु उत्तमतामसरैवतेषु भिन्नं मन्वन्तरं न स्यात्। ‘स एव स्वान्तरं निन्ये’ इति तु प्रक्रियान्तरत्वात् नाऽन्यैर्मन्वन्तरैर्विरोधः। अतो मन्वन्तरशब्दो रूढ एव। ‘मन्वन्तराणि सङ्घर्षः’ इति वाक्याच्च षण्णां समुदायो मन्वन्तरम्।

तानाह—मन्वन्तरेष्विति। सर्वेष्वेव मन्वन्तरेषु मनुः, मनुपुत्राः, ऋषयः, देवाः, इन्द्रः, अंशावतारश्च; एते युगपदेव भवन्ति। सपुत्र एव मनुराधिकारेऽभिषिच्यते। सुरेशाश्चेन्द्राः। आद्यन्तयोर्बहुवचनं समुदायाभिप्रायेण। अंशावतारस्तु युगपत्त्रं जायत इति पञ्चैवोक्ताः॥२४॥

उक्तानि मन्वन्तराणि यदर्थम्, तमुपसंहरति—

SRI SUBODHINI: In this verse, the actual number of years, of each of the period of Manu, are being counted. The 71 X 4 Yugas plus 51 $\frac{3}{4}$ years of the celestials constitute the period of the period of “1 Manu” (Manwantara). This reference to the period of “Manu” is “esoteric” in nature, and not referred to, in the “worldly and human” way! In other words, it does not pertain to the human generations and family lineage (i.e. it is celestial in nature). That is why, as this lineage pertains to the family of “Manus” only, we see the mentioning of the “Manwantara” periods of Uttanapaada and Raiwata, separately, as they were the sons of the King Priyavrata.

Each of these ‘Manus’, are established by our Lord as His representative. As each of these are given separate and particular facilities, they do not have any “opposition” to each other (i.e. does not interfere). Moreover, as this “description of divisions” has been caused by the grace of our Lord (i.e. it deals with our Lord’s grace), there will not be any “opposing” factor either! In this way, in all the “periods of Manu”, 6 types of persons, get originated together, viz. Manu, the sons of Manu, the sages, the celestials, Indra and his followers — especially, all of them, put together, were given the due “authority” by our Lord, to reside and enjoy, in this created Universe. The word “Suresha” refers to “Indra”. The word “Manu” and “Indra” refer to all the ‘Manus and Indras’ in common.

Concluding this subject, indication is given, as to the purport for this description of the periods of Manu.

एष दैनन्दिनः सर्गो ब्राह्मस्त्रैलोक्यवर्तनः।

तिर्यङ्मृपितृदेवानां संभवो यत्र कर्मभिः॥२५॥

VERSE 25 Meaning: “This is the “daily creation” (i.e. on everyday) of Lord Brahma! — during which, the creation of all the “three worlds”, is done! In this created Universe, the various “beings”, such as animals, birds, the humans, the ancestors, the celestials and others, get originated, as per their individual “actions” (Karmas).”

श्रीसुबोधिनी : एष दैनन्दिन इति। दिने दिने जायमानो दैनन्दिनः। संवत्सरात्मकः कल्पो भिन्नः, अयं तु दैनन्दिनः। अस्य विशेषमाह— त्रैलोक्यवर्तन इति। त्रैलोक्यं वर्तयत्यावर्तयतीति। देवतिर्यङ्मनुष्याणां पुनः पुनर्जन्मेति कृत्वा त्रैलोक्यवर्तनत्वम्। तदेवाऽऽह—तिर्यङ्मृपितृदेवानामिति। मृपितर एके, जीवन्मृतभेदेन विवक्षया। दैनन्दिने पुनः पुनरुत्पत्तौ कर्मणो नियामकत्वम्॥२५॥

एवं दिनमुपसंहृत्य तत्र नियामके धर्मे कः प्रवर्तक इत्याकाङ्क्षायां धर्मस्य भगवानेव प्रवर्तक इत्याह—

SRI SUBODHINI: The creation, which is made, on a “daily” basis is known as the “creation of everyday (Dainik Srishti) i.e. this is different from the creation of “Kalpas”, made, after the lapse of “years” (as opposed to “days”). In this “daily creation”, the three worlds, are created again and again. In other words, the celestials, the ancestors, common animals, birds etc. and the “humans” too, are made to take “births”, again and again. The humans and the ancestors are same — as when they reside on this earth, they are called as “human”, and after death, they are called as the “ancestors”. The controlling factor, for this “origination”, is their “ac-

tions" (Karma) only.

In this way, after explaining the nature of "daily creation", a question arises, as to who, is the inspirer and controller of the "actions" (Karma), which is the basis of origination of the species mentioned? Through the next verse, IT IS SAID, THAT THE INSPIRER AND CONTROLLER OF "ACTIONS", IS OUR LORD ONLY!

मन्वन्तरेषु भगवान् बिभ्रत्सत्त्वं स्वमूर्तिभिः।

मन्वादिभिरिदं विश्वमवत्युदितपौरुषः॥२६॥

VERSE 26 Meaning: "During all these periods of "Manu", our compassionate Lord takes upon Himself, the quality of "Satwa", and expresses His remarkable prowess through the forms, as Manu, and others! Through this power and capacity, our Lord protects this Universe."

श्रीसुबोधिनी : मन्वन्तरेष्विति। सर्वेष्वेव मन्वन्तरेषु स्वस्य शुद्धं सत्त्वं बिभ्रत् भगवान्, स्वस्य मूर्तिभिर्ज्ञान-कर्मयोगादिप्रवर्तकैरवतारैर्मन्वादिभिः सहितैरिदं विश्वमवति। उदितं पौरुषं यस्य। यद्यपि स्वयमेव धर्मं पालयन् जगत्पालयति, तथापि स्वस्यैव पौरुषस्य एते अंशाः, मन्वादयोऽवताराश्च॥२६॥

एवं दैनन्दिनसृष्टिमुपपाद्य तत्रत्यं प्रलयमुपपादयति—

SRI SUBODHINI: During all these periods of "Manu", our Lord adopts His own pure quality of "Satwa", and manifests Himself as Lord Manu, and other incarnations, which express His attributes of Jnana, Karma and Yoga. He uses His forms, qualities and powers, to protect and preserve this Universe. How does our Lord do this? He manifests His power, through the quality of Satwa, and incarnates Himself, as Manu and others. BUT, IN REALITY, HE ONLY PROTECTS THE UNIVERSE, BY OBSERVING RIGHTEOUS ACTIONS

AND DUTIES! – ALTHOUGH, OUR LORD GETS THIS DONE, THROUGH MANY DIFFERENT FORMS.

After explaining the “daily creation”, the “dissolution” (Pralayam) thereof, is being described, through the following verses.

तमोमात्रामुपादय प्रतिसंरुद्धविक्रमः।

कालेनाऽनुगताशेष आस्ते तूष्णीं दिनात्यये॥२७॥

तमेवाऽन्वपिधीयन्ते लोका भूरादयस्त्रयः।

निशायामनुवृत्तायां निर्मुक्तशशिभास्करम्॥२८॥

त्रिलोक्यां दह्यमानायां शक्त्या संकर्षणाग्निना।

यान्त्यूष्मणा महर्लोकाज्जनं भृग्वादयोऽर्दिताः॥२९॥

VERSES 27, 28 and 29 Meaning: “Through the lapse of “time”, when Lord Brahma’s “day” comes to an “end”, then he, gets related to the quality of “Tamas” and stops his prowess and capacity of creation of beings. He then becomes “action free” (i.e. without any “actions”) and remains in this state.” (27)

“At this time, this entire Universe, gets merged back into Him! The Universe, without the presence of the “sun and moon”, experiences the long “night” of “dissolution” (Pralayam). Then, these three worlds of earth, heavens and the other world get hidden, into the body of Lord Brahma.” (28)

“During this time, the three worlds, begin to burn away, through the flames of fire, emanating from the mouth of Lord Aadisesha – which symbolizes the powers of our Lord Himself (i.e. the power to burn)! Due to the intense heat generated, worried and troubled sages like Bhrighu and other sages (celestials) migrate from the Maharloka to the Janaloka.” (29)

श्रीसुबोधिनी : तमोमात्रामुपादायेति। तमसोमात्रा सत्त्वरजःसंबन्धरहिता, केवलं तम इत्यर्थः। तामुपादाय प्रतिसंरुद्धो विक्रमो यस्य। तमसा विक्रमे प्रतिसंहते विक्रमद्वारा विक्रमकार्यमपि जगत् कालेन कृत्वा भगवत्येवाऽनुगतं भवति। तदाह—कालेनेति। सर्वमेवाऽनुगतं भवति। अशेषपदेन शेषव्यक्तिरिक्तं जगदिति योगात्सूचितम्। तदा भगवान् कार्यान्मुखतां परित्यज्य तूष्णीमास्ते। दिनात्यये सन्ध्याकाले। भगवत्तूष्णीम्भावे प्रवाहस्तम्भकाभावात् कालेन प्रेरिता भूरादयो लोका अन्वपिधीयन्ते, अव्यक्ते प्रविशन्ति। तदा तेषु अव्यक्ते लीनेषु, निर्मुक्तशशिभास्करं यथा भवति तथा निशायामनुवृत्तायां सम्यक् प्रवृत्तायाम्, तदनन्तरं त्रिलोक्यां सङ्कर्षणाग्निना दह्यमानायामूष्मणा पीडिता महर्लोके स्थिता भृगवादयो महर्लोकं परित्यज्य जनलोकं यान्तीति संबन्धः। अत्राऽयं क्रमः। यदा भगवान् शिशयिषुर्भवति, तदा तमो गृह्णाति, पश्चाच्च शेते। एतावानेव व्यापारः। अन्यत्सर्वं स्वयमेव भवति। विक्रमोपसंहारश्च तमोग्रहणादालस्येन। ततो रक्षकाभावात् कालस्य भक्षकत्वात् स्वयमेव जगल्लीयते। कालस्याऽत्र न भक्षकत्वम्, किन्तु भयजनकत्वाल्लये निमित्तत्वम्। जगति स्वस्मिन् प्रविष्टेऽपि भगवान्न परिपालनार्थं यत्नं करोति, किन्तु तूष्णीमेव तिष्ठति। तस्य तूष्णींभावमनु भुवनात्मका भूरादय उजटग्रामभित्तय इव तिरोहिता भवन्ति। तदा आधारभूतानां लोकानामभावात् ज्योतिश्चक्रं ध्रुवादिगलितं पतति। तदा मुख्यौ शशिभास्करौ कीलाद्विगलितौ निर्मुक्तौ भवतः। तदाऽन्धकारे प्रवृत्ते रात्रिः सुतरां प्रवृत्ता भवति। तदा सङ्कर्षणमुखादुत्थितोऽनलस्त्रिलोकीं दहति। जना अभिमानिन्यो देवताश्च पूर्वमेव गताः, शिष्टमचेतनमग्निर्दहति। मृदादीन् कथमग्निर्दहेदित्याशङ्क्य सोऽग्निः शक्तिरूप इत्युक्तम्। तस्याऽग्नेः प्राकृतवैलक्षण्याय माहात्म्यमाह—भृगवादयः पीडिता भवन्ति॥२७॥२८॥२९॥

तदनन्तरं भगवद्वशा घना वर्षन्तीत्याह—

SRI SUBODHINI: When, Lord Brahma adopts the quality of “Tamas”, after having given up the qualities of “Satwa and Rajas”, then, his powers and capacities get obstructed. Due to this, the “Universe”, which is a product of His powers and capacities (as given to Him by our Lord), through the lapse of “time”, get merged

back into our Lord. OUR LORD, THEN GIVES UP HIS DESIRE TO DO CREATION OF ANY MORE UNIVERSES, AND BECOMES PEACEFUL! At the time of "dusk", which heralds the ending of the "day" (Sandhya), our Lord becomes peaceful, within Himself. Due to this, in the absence of our Lord, who only is capable of controlling the flow of creation, the factor of "time" (Kaala) inspires this earth and other Universes, to enter into the "unseen" (Avyaktham).

After this entry, the night of dissolution enters, as both the sun and the moon get separated, from the wheel of brilliance! No sooner this takes place, then, the heat of flames of fire emanating from the mouth of Lord Sankarshana, affects all the three worlds! The beings in the "Maharloka", give up this world, and migrate to Janaloka — in the following way.

When our Lord decides to "start" His sleep, and desires to manifest His "Leelas", only with His powers, then He adopts the quality of "Tamas" and sleeps! He then enacts His "Leelas" only through His "powers". Everything else happens as per His desire, automatically. Due to our Lord's desire to take "rest", He adopts the quality of "Tamas", and gives up His "powers". Due to the absence of our Lord, as it's "protector", the factor of "time" becomes the "eater" (Bhakshak). Due to this, the Universe gets merged, into our Lord! In reality, however, this factor of "time" is not the real "eater", but this factor of "time" generates "fear" — thus becoming a "cause" for this merger of the Universe, into our Lord! Our Lord, on seeing this "merger" of the Universe into Himself, also does not put efforts to save and protect this Universe. HE REMAINS QUIET WITH PEACEFUL EASE!

When our Lord becomes “silent”, then this Universe breaks up, like brittle walls of a destroyed village! In this way, due to the absence of “basis” (Aadhaar), the “wheel of brilliance” gets separated, from the Dhruva star, and falls down. Due to this, both the “sun and moon” get separated, from it’s basis, and get freed! Then intense darkness ensures heralding the beginning of “night”. At this time, the flames of fire, emanating from the mouth of Lord Sankarshana, burn up the three worlds.

The humans and the egoistic celestial deities go away even previously (in the first instance itself). The remaining gross objects get burnt up, through the fire. How come the gross objects like mud etc. get burnt up? Answering this, it is said, that this “fire” is supernatural, and is of the form and nature of our Lord’s “power”. This fire is capable of affecting even the noblest of sages like Sage Bhrighu. This is the manifested glory of the “fire”, which is nothing else than the “powers” of our Lord.

Afterwards, the “clouds” under the control of our Lord begin to pour “rains” — as per the following verse.

तावन्निभुवनं सद्यः कल्पान्तैधितसिन्धवः।

प्लावयन्त्युत्कटाटोपचण्डवातेरितोर्मयः॥३०॥

VERSE 30 Meaning: “The oceans, inspired, through the intense force of “winds” of the time of dissolution, raise their “waves” so high and big, and through them, they cause the drowning of all the three worlds.”

श्रीसुबोधिनी : तावदिति। तावत्सिन्धवः कल्पान्तेन कालेन एधिताः मेघद्वारा वडवानलशान्तिद्वारा वा। सिन्धवस्त्रिभुवनं प्लावयन्ति। उत्कटो योऽयमाटोपः, तत्सहितो योऽयं चण्डो वातः, तेन जनिता ऊर्मयो येषु

॥३०॥

SRI SUBODHINI: Due to the “time”, being the closing time of the “Kalpa”, (aeon) and due to the incessant and relentless pouring of rains from the clouds, the huge fire flames, having got peaceful, yields place to forceful winds, which in turn, inspire the rise of huge and high waves, in the ocean, making all the three worlds getting “drowned”, in these dangerous “waters” of dissolution!

अन्तः स तस्मिन् सलिल आस्तेऽनन्तासनो हरिः।

योगनिद्रानिमीलाक्षः स्तूयमानो जनालयैः॥३१॥

VERSE 31 Meaning: “Inside this “water”, our Lord Sri Hari, is seen, with His closed eyes, in His repose of “Yoganidra”, being praised by the other worlds such as Janaloka (i.e. through the residents there), our Lord is seen, resplendent, reposing on the seat of Lord Aadishesha (named “Anantha”).”

श्रीसुबोधिनी : तदा तस्मिन् सलिले शेषापरनामाऽनन्तः, अन्तःस्थितसर्वलोकानां दुःखहर्ता, योगनिद्रया निमीलिताक्षः। योगनिद्रया कृत्वा निमीलनं निमीलः, तद्युक्ते अक्षिणी यस्य। जनालयैर्भृग्वादिभिः स्तूयमानः, हिन्दोलायां गायकैर्गीयमान इव, निमीलिताक्ष आस्ते, शेत इत्यर्थः। एवं ब्रह्मणो रात्रिदिनव्यवस्था निरूपिता॥३१॥

तदनन्तरं तादृशेनाऽहोरात्रेण ब्रह्मण आयुराह—

SRI SUBODHINI: At this time (Tada), inside this “water”, our Lord Anantha (Lord Aadishesha) is present, for the sake of removing the sorrow of every part of the Universe, situated therein! Sages like Sage Bhrighu and others, who are stationed in Janaloka, now, sing the glory and praise of our Lord, who had closed His eyes, in His “Yoganidra” (Yogic “sleep”). Like a person, with closed eyes, is seen as “sleeping”, while fully listening to the

songs being sung by a singer! In this way, Lord Brahma's "night and day", have been explained.

Thus, Lord Brahma's "longevity" is of 100 years, consisting of the "day and night" as explained — as per the following verse.

एवंविधैरहोरात्रैः कालगत्योपलक्षितैः।

अपेक्षितमिवाऽस्यापि परमायुर्वयःशतम्॥३२॥

VERSE 32 Meaning: "In this way, Lord Brahma also passes through his "time" of (longevity) of 100 long years, through the lapse of each of the 1000 Yugas of "time"! These Yugas consist of his day and night. Thus, due to the changes of the factor of "time", Lord Brahma's "life" also, is seen as being ended! It is said, that Lord Brahma, also, despite this sure "ending" of his life, nurtures a desire to prolong his longevity!"

श्रीसुबोधिनी : एवंविधैरिति। ननु द्वितीयदिवसस्य कथं प्रवृत्तिः? कर्मसूर्यगत्यादीनामभावात्, इत्याशङ्क्याऽऽह—कालगत्योपलक्षितैरिति। कालप्रवाहस्य विद्यमानत्वात् 'निर्विशेषं न सामान्यम्' इति न्यायेन सामान्येनोपलक्षिता विशेषा भवन्तीति पुनरहोरात्रप्रवृत्तिः। एवमहोरात्रावृत्त्या पक्षमासवर्षावृत्तिः। तदा ब्रह्मणो वर्षशतं भवति। तावद्भिरपि वर्षैर्ब्रह्मण आयुरपेक्षितमिव भवति। तस्याऽपि ममायुर्बह्विति न बुद्धिः, किन्तु अन्यदपि चेद्भवेत्तदा समीचीनं भवेदितिच्छैव तिष्ठति॥३२॥

इदानीं तस्मिन्नायुषि स्थूलान् कल्पान् निरूपयितुं तस्याऽऽयुषो विभागमाह—

SRI SUBODHINI: When, there is the "absence" of the functioning of the results of "actions", and of the "sun", there is no "beginning" of the next "day". Yet, the flow of "time" existed, due to which, the next "day" got started, as also the "night". Likewise months and years too! In this way, Lord Brahma completes his 100 years. He has a desire in his mind to live "more and

more"! At no time, he gets the idea, that he had lived for a very long period (i.e. his longevity has been very big). He still nurtures and desires to live "longer" and well!

With a view to describe the divisions of "aeon" (Kalpa) with reference to Lord Brahma's "life", his "longevity" is being "divided" as follows.

यदर्धमायुषस्तस्य परार्धमभिधीयते।

पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते॥३३॥

VERSE 33 Meaning: "Half of Lord Brahma's life is called as "Paraardha". As of now, the first "Paraardha" has got ended. At present, the second "Paraardha" is "going on"."

श्रीसुबोधिनी : यदर्धमायुषस्तस्येति। तस्य ब्रह्मण आयुषो यदर्धम्, तत्परार्धमित्यभिधीयते। ब्रह्मायुषः परशब्दवाच्यत्वात् परस्यार्धमिति। तत्र पूर्वपरार्द्धस्य आद्यन्तौ ज्ञापयितुं पूर्वस्य समाप्तिमाह—**पूर्वः परार्धोऽपक्रान्त इति।** अद्येदानीमपरः प्रवर्तत इति। ब्रह्मणोऽप्यायुर्गतप्रायमिति सूचयन्। वैरौग्यमुपदिष्टम्, साधारणानामिन्द्रियाध्यासत्वात्॥३३॥

तत्र मुख्यकल्पानां मध्ये आद्यो ब्रह्मकल्प इत्याह—

SRI SUBODHINI: Half of Lord Brahma's life is called as "Paraardha". Lord Brahma's life is called, with this name, (Para — beyond) to indicate, the existence of the "first and second" parts of his life. It is said, that the first part of his life has been completed, as of now! Now, the second "part" of his life is going on (Apara). Lord Brahma's life also will end eventually. This is indicated **ONLY WITH A VIEW TO INSTRUCT US ON DETACHMENT (VAIRAAGYAM)** — as we, the common folk, are always attached to our "senses"! We shall "wake

up” when we know, that even Lord Brahma’s “life” will get “ended”!

Of all the most important “aeons”, the first one was the “Brahma Kalpa”. This is explained through the following verse.

पूर्वस्याऽऽदौ परार्धस्य ब्राह्मो नाम महानभूत्।

कल्पो, यत्राऽभवद्ब्रह्मा, शब्दब्रह्मेति यं विदुः॥३४॥

VERSE 34 Meaning: “During the middle of the first “Paraardha”, the glorious aeon of ‘Brahma Kalpa’ occurred. Lord Brahma, who was originated, at this particular “time” (Kalpa) is called as “Sabda Brahma” (Lord Brahma, of the “sound”).”

श्रीसुबोधिनी : पूर्वस्येति। तस्य कल्पस्य ब्राह्मत्वमुपपादयति। स तु महान् कल्प आसीत्, संवत्सरात्मको न तु दैनन्दिनः। यत्र कल्पे ब्रह्मा स्वयमभूत्, उत्पन्न इत्यर्थः। तस्मिन् कल्पे भगवानेव ब्रह्मेति, तस्य सर्वकल्पेषु साधारण्यं मन्यमानः, कल्पप्रयोजकं ब्रह्मणो रूपमाह—शब्दब्रह्मेति यं विदुरिति। तस्मिन् कल्पे शब्दब्रह्मणः सकाशादेव सर्वोत्पत्तिः। तस्य शब्दब्रह्मणः स्वरूपं बुद्ध्यध्याये अग्रे वक्ष्यते॥३४॥

तस्याऽन्तिमवर्षकल्पमाह—

SRI SUBODHINI: “Brahma Kalpa” is hailed here, as “big and glorious”, (Mahaan). i.e. consisting of “big years”! During this time, OUR LORD SRI NARAYANA HIMSELF BECAME LORD BRAHMA! Sage Maitreya describes the nature and form of Lord Brahma, during this period, as “Sadba Brahman”. The true divine nature of “sound Brahman”, will be described in the 12th chapter.

Through the next verse, the “Kalpa of the last year of Lord Brahma, is being described.

तस्यैव चाऽन्ते कल्पोऽभूद्यं पाद्ममभिचक्षते।

यद्धरेर्नाभिसरस आसील्लोकसरोरुहम्॥३५॥

VERSE 35 Meaning: "The ending 'Kalpa' is called as the 'Paadma Kalpa'. During this time, in the lake of our Lord Sri Narayana's 'navel', the lotus flower of this Universe got originated!"

श्रीसुबोधिनी : तस्यैव चाऽन्त इति। यं पाद्ममभिचक्षत इति स पद्मकल्पः पूर्वमुक्तः। तस्य पद्मकल्पत्वनिमित्तमाह—यद्धरेर्नाभिसरस इति। पद्मेन इति व्युत्पत्त्या तस्य पद्मकल्पत्वसिद्धेः पद्मोद्भव एव वक्तव्यः; तदर्थ—नाभिसरोरुहमित्युक्तम्॥३५॥

द्वितीयपरार्धस्य आद्यं संवत्सरकल्पमाह—

SRI SUBODHINI: This "Kalpa" is called as "Padma", due to the fact, that during this period only, the Universe got originated, from the lotus flower from the navel of our Lord Sri Narayana! (Padma = lotus flower). The Universe is compared to the lotus flower.

The "first year" of the second "Paraardham" is being described below.

अयं तु कथितः कल्पो द्वितीयस्याऽपि भारत !।

वाराह इति विख्यातो यत्राऽऽसीत्सूकरो हरिः॥३६॥

VERSE 36 Meaning: "Oh, scion of the Bharata clan! The first year of the second 'Paraardha' is hailed as 'Vaaraaha Kalpa' during which, our Lord Sri Narayana, took the incarnation of the Great Boar!"

श्रीसुबोधिनी : अयं तु कथितः कल्प इति। तुशब्दो दैनन्दिनं व्यावर्तयति। वाराह इति। आद्यस्याऽऽद्यो ब्राह्मो वेदात्मकः, द्वितीयस्याऽऽद्यः शब्दार्थात्मको वाराह इति लोके विख्यातः। तस्य वाराहत्वमुपपादयति—यत्राऽऽसीदिति। वाराहः सूकरः। हरिरिति ब्रह्मादीनां दुःखनिवारणं तथाऽवतारे

हेतुः। तत्राऽऽदिवराहकल्पः प्रथमः, वाराहो द्वितीयः, तृतीयः श्वेतवाराहः। सोऽयं वर्तमानः॥३६॥

एवं ब्रह्मण आयुर्निरूप्य अक्षरस्याऽप्यायुर्वक्तव्यमित्याकाङ्क्षायामाह—

SRI SUBODHINI: The syllable “Tu” (but) reiterates, that this “Kalpa” is of “years” only (and not of “days”). Thus, the first “Kalpa” of the first “Paraardha” is called as “Paadma Kalpa” (of the form of “Vedas”). The first Kalpa of the latter (second) “Paraardha” is called as “Vaaraaha Kalpa”. During this “time”, our Lord Sri Narayana manifested in His incarnation as ‘Big Boar’ (Vaaraaha). Taking the holy name of “SRI HARI”, our Lord removed the sorrow of everyone, including Lord Brahma. The main purpose of His incarnation, was to destroy the sorrow of His devotees. Among this also there are 3 types of periods viz. (1) Aadi Vaaraaha Kalpa (first), (2) “Vaaraaha Kalpa” is the second and (3) the present “Kalpa” is known as “Sweta Varaaha Kalpa”.

In this way, after describing Lord Brahma’s “longevity”, the “longevity” of the Imperishable Brahman is also told — as per the following verse.

कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते।

अव्याकृतस्याऽनन्तस्य अनादेर्जगदात्मनः॥३७॥

VERSE 37 Meaning: “This period of two “Paraardhaas” of “time”, is considered as one “second” of the life of our Lord Sri Hari, who is unseen, beginningless, the Imperishable Lord, the Aatma of the Universe and limitless (i.e. all pervasive)!

श्रीसुबोधिनी : कालोऽयमिति। अयं द्विपरार्धाख्यः कालोऽक्षरायुषो निमेषो भवति। अयं निमेष उन्मेषनिमेषात्मकः। तेनाऽपि प्रकारेण गणना नोचिता, परिच्छेदासम्भवात्। सर्वथा ह्यपरिच्छिन्नं ह्यक्षरं ब्रह्म। अतः

आह—उपचर्यत इति। ब्रह्मायुर्निमेष उपचारादेवोक्तः, न तु वस्तुतः। तत्र हेतुमाह—अव्याकृतस्येति। न केनाऽपि व्याकरणमाविर्भावो यस्य। आविर्भावतिरोभावयोर्मध्यवर्ती काल आयुरित्युच्यते। तत्राऽऽविर्भावाभावे तिरोभावोऽपि नास्तीति तस्याऽऽयुरेव नास्ति, कस्य गणना स्यात्? किञ्च, परिच्छिन्ने हि गणना। तदाह—अनन्तस्येत्यन्तरहितस्य। तस्मादुत्तरावध्यभावात् न कालगणना। आरम्भोऽपि नास्तीत्याह—अनादेरिति। अनादित्वं निरूपयति—जगदात्मन इति। जगतामात्मा, येऽपि परिच्छेदकाः कालादयस्तेषामप्ययमात्मा। यथा देहस्यैवाऽयुः, नाऽऽत्मनः; तथा अस्याऽक्षरस्य जगतामात्मानो देहस्थानीयाः, अतो देहस्थानीयानामपि नित्यत्वान्नाऽक्षरस्याऽऽयुः केनाऽपि प्रकारेण सिद्ध्यति ॥३७॥

किञ्च—

SRI SUBODHINI: Both of these “Paraardhaas”, constitute a “second” of the life of our “Imperishable” (Akshara) Lord! This Imperishable Brahman is always, without any “divisions”. It is said, that Lord Brahma’s “longevity” is equal to the one “second” of our Lord Sri Hari — though, in reality, this has been said, not in a tentative way, we have to take this as an assumption! Our Lord has not got created from anyone else i.e. He has not been originated — as HE is self born, and everlasting! At best, what we can say is, that the time taken between our Lord’s manifestation and disappearance, may be taken, as His “life or longevity”! Of course, in reality, there is no “manifestation or disappearance” also, for our Lord! Due to this, we can never call, any period of “time”, as the life and longevity of our Lord Sri Hari — hence, no one can count the period either! We can count only that period or object, which are divided and separate. Our Lord is “limitless” (Anantha). As there is no limit to our Lord’s “Imperishable nature”, there is also no determination of “time” factor also, for our Lord.

यत्राऽऽसीदिति यदहः सृजतः। हरिरिति ब्रह्मदेवानं पुनः सृजित्वा तं तस्याऽव्यक्तं

Moreover, our Lord has no “beginning”! — as he is by Himself, ever-existing and timeless! (Anaadi). Our Lord is considered as “beginningless”, due to the fact, that He is the “Aatma” of the Universe! In other words, our Lord is the “Aatma” of time, and all other divided and separate materials and objects e.g. like our “body” has a “life span”, the “Aatma” does not have such a “life span”! All the “Aatmas” of the Universe, are the “bodies” of this Imperishable Lord. In this way, these “Aatmas of the Universe” are also permanent. Hence, it is not possible to determine the “longevity or life span” of the Imperishable Lord!

कालोऽयं परमाण्वादिद्विपरार्द्धान्त ईश्वरः।

नैवेशितुं प्रभुर्भूम्न ईश्वरो धाममानिनाम्॥३८॥

VERSE 38 Meaning: “From the subtlest of subtle “atom”, till this divine Lord (Ishwara) of “time”, who has the longevity and life of two “Paraardhaas” — all these cannot exercise control or rulership on our Lord, who is Imperishable and limitless! This factor of time can rule over only those, who are proud of their “bodies”!” (ie attached to their “bodies”, which are “perishable”).

श्रीसुबोधिनी : अयं कालः परमाण्वादिद्विपरार्द्धान्तः, मनुष्यायुःपरिच्छेदकं सूक्ष्मोपाधिमारभ्य ब्रह्मणः परमायुश्छेदकपर्यन्तम्। कालः सर्वेषां धाममानिनां देहाभिमानिनामीश्वरोऽपि सन्, नियन्तापि सन्, भूम्नोऽक्षरस्य प्रभुर्न भवति। तत्राऽपि ईशितुं प्रभुर्न भवति। भगवन्तमीशितव्यं कर्तुं न समर्थो भवेदित्यर्थः। ईश्वरो धाममानिनामिति भिन्नं वाक्यम्, तेनेश्वरपदे न पौनरुक्तम्। पुनरीश्वरग्रहणं तस्यैश्वर्यं स्थापयितुम्, अन्यथा मूले अनीश्वरः सर्वत्राऽनीश्वरः स्यात्॥३८॥

एवं कालपरिच्छेदाभावमुक्त्वा स्वरूपमाह—

SRI SUBODHINI: This factor of “time” has control over everyone — from the least of the smallest of subtle “atoms”, up to Lord Brahma, who has the longevity of two “Paraardhas”. It has the power to “cut” away the life of all “humans” and others. Though this “time”, is the controller of all the persons, who are attached to their own “bodies”, it cannot become the controller over our Imperishable Lord (Akshara). He cannot exercise his “orders or authority” over our Lord! Twice the word ‘Ishwara’ (Lord) has been used, only with a view to emphasize to glory of our Lord!

After describing the absence of “authority” of the factor of “time”, through the next verse, it’s nature is being explained.

विकारैः सहितो युक्तैर्विशेषादिभिरावृतः।

आण्डकोशो बहिरयं पञ्चाशत्कोटिविस्तृतः॥३९॥

VERSE 39 Meaning: “This egg of “Brahmaanda” is made up of the 16 various changes of the factors of Prakruti, Mahat Tatwam, ego, the five subtle principles — along with these 8 natural principles, the 10 senses, mind and the 5 elements! This “egg” of the Universe is of the length and width of 50 crore “Yojanaas”!”

श्रीसुबोधिनी : विकारैरिति। विकारैः षोडशविकारैः, एकादशेन्द्रियाणि पञ्च तन्मात्राश्च। आवरणे महाभूतानां विनियोगान्महाभूतानि वा। उत्पत्तौ तन्मात्राणां प्राधान्यात्। युक्तैर्मिलितैः। अयुक्तैर्विशेषादिभिः पृथिव्यादिभिरावृतोऽयमाण्डकोशः। बहिरावृतस्य मध्ये स्वरूपं पञ्चाशत्कोटिविस्तृतम्, बहिरेव वा पञ्चाशत्कोटिविस्तृतः। अयं गोलः पञ्चमस्कन्धोक्ततिर्यगोलादन्यः। स एव वोर्द्ध्वगोलः, ज्योतिःशास्त्रे गोलषट्कस्य प्रसिद्धत्वात्। पद्मकल्पे पञ्चाशत्कोटिविस्तृतं कमलम्, वाराहे भूम्येव तावती; अतो नानाप्रकारनिरूपणं न दोषाय, नाऽप्ययोन्यविरुद्धम्॥३९॥

तस्य ब्रह्माण्डस्य प्रकृते निरूप्यमाणस्य देशावच्छेदकत्वाभावाय स्थूलतामाह—

SRI SUBODHINI: The 16 “changes”, consist of 11 senses and the 5 “subtle” principles. Surrounded by these outer coverings, it is the 5 elements, which do all the “tasks”. The “subtle” principles, are the main cause, for the origination of creation. This “egg” of the Universe, is made up of all these 16 changes. Its “form” consists, in it’s outside, of 50 crores “Yojanaas”!

This “rounded egg”, is different from the “round entity” spoken in the 5th canto, pertaining to lower species and others. Alternately, this “rounded egg” is the upper one. In the science of Astrology, 6 such rounded worlds are famous. In the “Paadma Kalpa”, it has been said that the lotus flower of this Universe, is as big as 50 crores “Yojanaas”. During the present Vaaraaha Kalpam, the “earth” has been told to be of such a dimension. But we should not consider these various kinds of statements, as “opposing” to each other, as they pertain to different “times”.

The “egg of this Universe” is limited, and our Lord who is the Imperishable Brahman, cannot be “bound” within the territory of this “egg”. Hence, it’s vast nature, which is “gross”, is again told (to reemphasize).

दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत्।

लक्ष्यतेऽन्तर्गतश्चाऽन्ये कोटिशो ह्यण्डराशयः॥४०॥

VERSE 40 Meaning: “In it’s outside, on all the four sides, there are 7 coverings, one upon another, having dimensions which are 10 times bigger and longer, than each other (1 – 10 – 100 – 1000 etc.). This Universe is seen, as having “entered” into all these, like the most

“subtle atom”! Moreover, there are crores of such Universal eggs, which are seeable, in between!”

श्रीसुबोधिनी : दशोत्तराधिकैरिति। अण्डात्परतः पृथिवी पञ्चाशत्कोटिदशगुणा। विशेषादिभिरित्यजहत्स्वार्थबहुव्रीहिः। गोल एव वा पृथिवी, जलादय एव दशगुणा इति केचित्। तदा तैरावरकैर्दृष्टैर्धटमध्ये प्रविष्टः परमाणुरिव लक्ष्यते। तैः सहितो वा रोमकूपे प्रविष्टः परमाणुरिव दृश्यते। तस्य च कूपस्य मध्ये अन्येऽप्येतादृशा अण्डकोशाः कोटिशो लक्ष्यन्ते ॥४०॥

एवमनतब्रह्माण्डावृत्तरोमकूपो भगवानक्षरशब्देनोच्यत इत्याह—

SRI SUBODHINI: The “earth”, beyond this “egg”, is of a dimension of 500 crores Yojanaas (10 x 50) and continues to be of the “round” shape only. Some persons say that substances, such as water etc. are also 10 times more. All these are seen, as very small, tiny subtle atoms, entering into a huge pot! Alternately, they are all seen, like the subtle atoms having entered, into a cluster of hair! Moreover, in the middle of these clusters of hair, crores of such “universal eggs” (Andakosa) are seen! (In other words, the created Universe is limitless).

In this way, our Imperishable Lord (Akshara) is surrounded through limitless “eggs of Universes” (Anantha Brahmaanda) — like clusters of hair — He is called, with the holy name of “Akshara Bhagawaan” — as per the next verse.

तदाहुरक्षरं ब्रह्म सर्वकारणकारणम्।

विष्णोर्धाम परं साक्षात्पुरुषस्य महात्मनः॥४१॥

VERSE 41 Meaning: “OUR LORD, AS DESCRIBED, UP TO NOW, IS CALLED WITH THE HOLY NAME OF “AKSHARA BRAHMAN” (IMPERISHABLE BRAHMAN). HE IS THE PRIMARY AND

THE ORIGINAL "CAUSE" OF ALL "CAUSES"! HE IS THE ACTUAL HOLY ABODE (PARAMA DHAAMAM) OF OUR LORD VISHNU, WHO IS THE HIGHEST "AATMA", AND THE PRIMORDIAL LORD (PURUSHA)!"

श्रीसुबोधिनी : तदाहुरिति। अक्षरस्य च ब्रह्मत्वं समन्वये स्थापितम्, 'अक्षरमम्बरान्तधृतेः' 'सा च प्रशासनात्' इत्यधिकरणे। सर्वकाराणानां पुरुषादीनामपि यतः कारणम्। तदेवाक्षरं मायाफलरूपेण द्विधा यदा समभवत्, तत्रैको भागः पुरुषः, अपरा च प्रकृतिः, अतः कारणकारणम्। तादृशमपि तदक्षरं पुरुषोत्तम परब्रह्मणो धाम भवति, देहस्थानीयं गृहस्थानीयं वा। यथा जगदात्मानोऽक्षरस्य देहस्थानीयाः, तथा अक्षरमपि भगवतः। अनेन भगवत आयुःपरिमाणादिशङ्कैव निवारिता। ततोऽप्यन्यद्भगवतो घाम भविष्यतीत्याशङ्क्याऽऽह—परमिति। यथाऽस्मदादीनां प्राणान्तःकरण-व्यवहितानामेव देहः स्थानं भवति, न तथाऽक्षरं भगवतः, किन्तु साक्षात् मूलभूतस्य साकारत्वायाऽऽह—पुरुषस्येति। उत्कर्षमपकर्षहेतुं च श्रुत्वा संहानं प्रत्याह—महात्मन इति। महान्श्चाऽसावात्मेति। आत्मभूतः पुरुषो व्यापक इत्यर्थः। समुदायेनाऽपि महानुभावः, सर्वभवनसमर्थ इत्यर्थः॥४१॥

इति श्रीभागवतसुबोधिनीयां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे एकादशेऽध्यायविवरणं।

SRI SUBODHINI: In the "Brahma Sutraas", in the part dealing with "Samanvayaadhikaranam", it has been clearly specified, that, "AKSHARA IS BRAHMAN" ONLY! — as this is the "cause" for everything, including "Purusha"! It took two forms, as a result of adopting His own power of "Maya" viz. (1) Purusha, (2) Prakruti. This "cause or causes" is the holy abode of the Lord Sri Purushothama, who is hailed, as the Para Brahman! (Absolute Brahman). in other words, like the Imperishable

Brahman, uses the "Aatmas" in the Universe, as it's "abode", in the same way, our Lord Sri Purushothama uses the Imperishable Brahman, as His holy abode! Due to this, we cannot think of putting a limit to the "longevity" of our Lord Sri Purushothama! Is there any other higher holy abode for our Lord than this? This question is answered by telling, that this indeed is the body of our Lord. Like, along with vital air and mind, our own bodies are equipped, in the same way, our Lord uses Imperishable Brahman, as His holy abode — and not merely as His "body" (as the "humans" do). Thus, Akshara Brahman is the "Swaroopā" or nature and the residing place of Sri Purushothama.

That, the basic root form of our Lord is with "form" — with a view to sustain this, it is said here, that our Lord Sri Purushothama is of the form of "Primordial Purusha". HE IS THE HIGHEST "AATMA" (MAHAAN AATMA). He is all pervasive. He is capable of everything! Omnipotent (SARVA BHAVANA SAMARTHAHA).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 11 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - द्वादशाध्यायः।

SRI BHĀGAVATAM - CANTO III, CHAPTER 12

साधारणानां बुद्धिर्या द्वादशे सा निरूप्यते।

अष्टधा सा सर्गरूपा श्रेष्ठा चोत्तरतः परा॥१॥

KAARIKA 1 Meaning: "In this 12th chapter, the "intellect" of "ordinary" created beings, which got originated, in 8 ways, is being described. Lord Brahma created this "intellect" as of 8 kinds! Succeedingly, these attain, a better and higher status (levels) as they get related to the holy scriptures, more and more."

तामिस्रादिप्रकारेण प्रथमा प्राकृति मतिः।

ज्ञाननिष्ठा द्वितीया स्यात् सदोषा सा प्रकीर्तिता॥२॥

KAARIKA 2 Meaning: "The "intellect", such as "Taamisra" and others, which got originated in the initial stage, are "natural" in character. These "intellects" were not born or originated, by themselves (i.e. they were not alone, when they were originated). They got originated along with their respective presiding "celestial" (Devata) deities! That is why, the "nature" of these celestial deities are also explained. The second "type" of intellect, based

on the discipline of “Jnana” (knowledge) got originated, from the Sanakaadi brothers. But, as it was involved with “ego”, it became “blemishful”.

दोषोऽप्यत्र हरेः सङ्गात्, ज्ञानादप्यधिका मता।

यथा हरस्ततः श्रेष्ठा कृष्णस्याऽऽज्ञानुपालिनी॥३॥

KAARIKA 3 Meaning: “Though, the “third type of intellect” also had “blemish”, as it was infused with love for our Lord Sri Hari, it came to be considered as “higher” than “Jnana”! Like, Lord Siva has been regarded as very special and with utmost respect! This third “intellect”, obeys the “orders” of our Lord Sri Krishna. Due to this, Lord Siva, is the presiding deity of this intellect, and this intellect is intensely eager to serve and worship our Lord! Hence, this is considered as the “best”!”

सदोषा साऽपि, तस्यास्तु दोषे न प्रविशेद्धरिः।

ततो हीनैव सा, मध्ये लोके व्यामोहिका परा॥४॥

KAARIKA 4 Meaning: “The “fourth” intellect is also with “blemish”, with it’s presiding deities of the 10 “Prajapatis”! — as it contains the “blemish” of “desire” (Kaama) inside itself! Lord Hari does not manifest Himself, in the “intellect” of the created beings — till “desire” is present. Hence, this “creation” is considered as “lower” in category (Heena), as it creates “infatuation” for the world!”

ततो वेदे विनिष्णाता तदर्थे कर्मणि स्थिता।

ततः श्रेष्ठा वेद एव योगोपासनया युता॥५॥

KAARIKA 5 Meaning: “The 6th “intellect”, and it’s “creation” is also considered as the “higher”, as it’s presiding deity are the “Vedas”, and due to it’s inherent interest in the practice of the Veda. The eagerness to

practice Yoga, to serve/ worship our Lord, and being always contemplative on the “meaning” of the verse are also present.”

सर्वतोऽप्युत्तमा या तु क्रीडेच्छापूरिका हरेः।

एवमष्टविधा बुद्धिः सर्वेषां सर्गयोगिनी॥६॥

एवं कालकृतं निरूप्य, ब्रह्मकृतं जगदष्टधा निरूपयिष्यन्, पूर्वोक्तमुपसंहरति तच्छेषत्वाभावाय—

KAARIKA 6 Meaning: “The best “creation” of all, among all the “creations” of the various types/kinds of “intellects” is the 8th one! — AS IT FULFILLS THE DESIRE OF OUR LORD TO ENACT HIS “LEELAS” (KREEDA — PLAY). In this way, these 8 types of “intellects”, are seen useful, in the creation of various types of creations.”

After explaining the way, in which the divine factor of “time” (Kaala) had created this Universe, now, the eight ways (kinds), through which Lord Brahma had created this Universe, are being spoken. Simultaneously, the “task” of “time” also is ended. This is specifically mentioned, as we should never think, that Lord Brahma’s creation, is part and parcel, of the “creation”, made by “time”!

मैत्रेय उवाच।

इति ते वर्णितः क्षत्तः! कालाख्यः परमात्मनः।

महिमा, वेदगर्भोऽथ यथाऽस्त्राक्षीन्निबोध मे॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! Up to now, I have explained to you the glory of the divine factor of time of our Lord, who is “the Paramaatma”! Now, please listen to me, the way, through which Lord Brahma, had created this Universe!”

श्रीसुबोधिनी : इति ते वर्णित इति। यथा ब्रह्मा भगवतो गुणावतारः, एवं कालोऽपि भगवतो महिमा गुणविशेषः। तत्र लोकप्रसिद्धिर्गौणी, वस्तुयाथात्म्यमेव मुख्यमिति ज्ञापयितुं कालाख्य इत्युक्तम्। अक्षरादेर्धर्मत्वं वारयति—परमात्मन इति। पुरुषोत्तमस्य। अथ भिन्नप्रकारेण कालसृष्टदशधासृष्टेः। वेदगर्भ इति वैलक्षण्ये हेतुः। तत्राऽपि सृष्टिप्रकारः कठिन इति भिन्नप्रकारत्वाद्विवेकार्थं सावधानतया श्रोतव्यमित्याह—निबोधेति॥१॥

तत्र प्रथमं पञ्चपर्वाविद्याधिष्ठातृदेवतानां सृष्टिमाह—

SRI SUBODHINI: Lord Brahma is the “incarnation” of our Lord’s “qualities”. In the same way, the factor of “time” is also a factor of “glory” of the attributes of our Lord. (Guna Mahima). Of course, “time” as we know, in this world, is of lower nature and “fame”! The real divine factor of “time” (Kaala) is a quality of our Lord and His glory!

By, using the holy word of “Paramaatma” (highest Aatma), it is indicated, that this denotes to our Lord Sri Purushothama Himself. In other words, the attributes spoken here, do not pertain to the Imperishable Brahman (Akshara).

It is specifically told, through the word “Atha” (now), that the creation by Lord Brahma, is different from the creation, being done by the factor of “time”. This is told, separately, as this creation, will be done by Lord Brahma, who created the Vedas too. He had, inside him, the total knowledge of the Vedas. This is the reason for this.

वेदानुसारिणी सृष्टिर्ब्रह्मणैव विनिर्मिता

कालानुसारिणी कालात् पृष्ट्या सा भगवत्कृता॥१॥

KAARIKA 1 Meaning: “Lord Brahma made this creation, as per the Vedas (i.e. Vedic). The factor of “time”, made creation, as per the needs of the “time”.

OUR LORD, AS AN ACT OF GRACE, MADE BOTH OF THESE CREATIONS AS, HIS OWN "LEELA"!

In the first verse, the word "Nibodha" has been used i.e. Sage Maitreya requested Sri Vidurji to listen to, what is going to be told, with great care and devotion — as the nature of creation described here, is also very difficult.

Among this, in the first instance, through the following verse, the creation of the 5 celestial "presiding" deities of the 5-fold 'ignorance' (Avidhya) is being described.

ससर्जाऽग्नेऽन्धतामिस्रमथ तामिस्रमादिकृत्।

महामोहं च मोहं च तमश्चाऽज्ञानवृत्तयः॥२॥

VERSE 2 Meaning: "Lord Brahma, in the first instance, created the 5-fold "ignorance" (Ajnana) and it's "thought-process" viz. (1) Tamas (ignorance), (2) Moha (infatuation), (3) Mahaamoha (deep infatuation), (4) Taamisra (hatred) and (5) Andhatamisra (inordinate desire)."

श्रीसुबोधिनी : ससर्जाऽग्र इति। तत्राऽपि जातिहीना तामसी वृत्तिः, तदधिष्ठातृदेवता वा; सा प्रथमा। तामाह—ससर्जाऽग्रे इति। अन्धताभिस्त्रमग्रे ससर्ज। तदनन्तरं तामिस्त्रम्, विषयेष्वेव मोहो, न तु स्वात्मनि। आदिकृदिति प्रथमत एव जगत्कर्ता। स चेदेवं न सृजेत्तदा जगदेव न स्यात्। तदनन्तरं महामोहः, वस्तुयाथात्म्यं पश्यन्नपि तस्मिन् विषये स्वात्मैक्यबुद्धिः, यथा देहोऽहमिति। मोहस्तु ममेति। तमस्त्वज्ञानम्, कोऽहमिति न वेद। पञ्चाऽप्येता अज्ञानस्यैव वृत्तयः।

ताः पञ्चविधा अपि देवताः सृष्टा दृष्ट्वा जगत्कर्तृत्वेन ता न विनियुक्ताः, किन्तु मयाऽप्येतत्साधु न कृतिमिति स्वात्मानमेव निन्दितवानित्याह—

SRI SUBODHINI: Among these, the first "thought" was "Tamasik", and, at first, it's "presiding deity" was created. That is why, it is said, that in the first instance, the creation of "Andhatamisra" was done.

विषयः पुरुषश्चेति ज्ञाने कोटिद्वयं मतम्।

पुरुषे बोधकं चक्षुः, विषये व्यापिका प्रभा।

अग्रे तदुभयाभावस्तेनाऽन्धत्वं तमस्तथा॥१॥

KAARIKA 1 Meaning: "The knowledge pertaining to "worldly" objects are of two kinds, as there are two objects viz. (1) "Purusha", (2) the object or subject. The knowledge of the "person" (Purusha) is got through the eyes. The knowledge about the subject or object, is made possible through the presence of "brilliance or light" present in it. In the beginning, there was neither the eyes nor the brilliance of light (Tejas). Hence, the absence of these, is the first "ignorance" or darkness.

Afterwards, on the creation of "Tāamisra", there, develops attachment to "objects" (Vishyam) only. Herein, there is no attachment developed to one's own inner mind. The word "Aadikruta" denotes to Lord Brahma, as He is the creator of this Universe, even from the very first instance. Otherwise, this Universe would not have been originated at all!

आत्मानं वस्तुरूपं च यदि जानाति सर्वथा।

अत्युत्कटश्चेत्कामः स्यात्तदा सृष्टिर्न चाऽन्यथा।

न तच्छक्यं ब्रह्मणः स्याद्धरेरेव तथा भवेत्॥२॥

KAARIKA 2 Meaning: "In this "Kaarika",, the nature of "Taamisra" is being described, as also it's attributes. Through this, the creation was done. Though, there is knowledge about the object, unless there is a strong "desire", there will not be any creation either! It is said here, that this is not possible for Lord Brahma (to have desire and create) and only our Lord Sri Hari can achieve this!

Later the "deep infatuation" (Mahamoha) was cre-

ated. It's nature is, that, though, it is fully aware of the true nature of the "object", it gets totally identified with this "object". This is deep infatuation to the "thought" that the body is made up of the 5 elements only. "I am a divine part of Brahman" — despite this knowledge, to regard oneself, as the "body" only, is caused by "deep infatuation". The ideas of "mine" (Mamatwam) i.e. "THIS IS MINE" — This idea also is due to deep infatuation. The word "Tama" is used to indicate the meaning of "ignorance" (Ajnana). THIS "IGNORANCE" ONLY MAKES US FORGET OUR DIVINE NATURE. I.E. THE HUMAN BEING, THROUGH "IGNORANCE", (AJNANA) FORGETS HIS' BEING PART OF "BRAHMAN" AND REGARDS HIMSELF, AS BEING THE "BODY" ONLY!

In the above way, all the "thoughts" (ideas) explained pertain to "ignorance" (Ajnana) only."

अज्ञानं भगवच्छक्तिर्मायाकार्यमिहोच्यते।

चतुर्मुखे प्रविष्टा सा पञ्चधा निर्गता बहिः॥३॥

KAARIKA 3 Meaning: "This "ignorance" is the "power" of our Lord! Here, this is referred to as the task of "Maya". It has entered into Lord Brahma, and has come out, in manifestation, in 5 types or kinds." (ie 5 types of "Avidhya" (ignorance))

Lord Brahma saw, thus, the origination of these 5 types of celestial deities. He did not put them to use, for the sake of creating this Universe. He began to "condemn" himself by feeling, "I did not also do this task properly, as this "creation" is pertaining to "sin" — as per the following verse.

दृष्ट्वा पापीयसीं सृष्टिं नाऽऽत्मानं बह्वमन्यत।

भगवद्ध्यानपूतेन मनसाऽन्यांस्ततोऽसृजत्॥३॥

VERSE 3 Meaning: “On seeing the creation as full of “sins”, Lord Brahma deprecated himself! “I have done this sinful creation, and this is an offence committed by me”. With a view to redeem this mistake, Lord Brahma began to do meditation on our Lord Sri Narayana”.

श्रीसुबोधिनी : दृष्ट्वा पापीयसीमिति। पापेनैवेतादृशी सृष्टिरुत्पद्यते। ततो भगवध्यानमपराधनिवृत्त्यर्थं कृतवान्। तदपि ध्यानं तावज्जातम्, यावता मनः सर्वदा शुद्धं भवेत्, यथाऽग्रे सृज्यमानेषु पूर्वसृष्टिर्न प्रविशति। तदाह—भगवध्यानपूतेनेति। अन्यान् पूर्वस्माद्विलक्षणात्॥३॥

SRI SUBODHINI: Through this, he purified his mind, in every way. Due to this purification, the “sinful creation”, which was made earlier could not enter into the newly created beings! This “second creation” was a pure one, made after the mind has been purified, through meditation on our Lord. This new creation was the “best”, and different from the previous one.

सनकं च सनन्दं च सनातनमथाऽऽत्मभूः।

सनत्कुमारं च मुनीन्निष्क्रियानूद्धरितसः॥४॥

VERSE 4 Meaning: “Lord Brahma now created differently from the earlier one viz. the four Kumaara brothers of Sanaka, Sananda, Sanaatana and Sanatkumaara were created. All of them were got originated from our Lord Himself. They are eternal celibates and action-free! In this way, the initial sinful creation was mitigated.”

[NOTES: These 4 brothers were created in the Krita Yuga. The first “sinful” creation took place in Kali Yuga.]

श्रीसुबोधिनी : एते चत्वारो जाताः। अनेनैते कृतयुगस्थानीयाः, पूर्वं कलिस्थानीया इति। अथाऽऽत्मभूरिति। तेषामपि चतुर्णां मध्ये सनत्कुमारो महान्, भगवत्पौत्रः। अस्य सृष्टौ भगवत्पौत्रभावो मुख्य इत्यात्मभूरित्युक्तम्। आत्मा भगवान्। सर्वेषां गुणत्रयमाह—मुनीन् निष्क्रियानूद्धरितस इति। तेषां कर्तव्यत्वेन मननमेवैकं सिद्धम्। उत्तरकाण्डार्थ एव तेषां कर्तव्यः, न

पूर्वकाण्डार्थ इत्याह—निष्क्रियानिति। वेदमधीत्य, वेदार्थं बुद्ध्वाऽपि, बहिरध्यासशून्या मानसप्रधानाः। केवलमनसैव यत्सिध्यति, तदेव कुर्वन्तीत्यर्थः। ननु सृष्टिमपि कुतो न मनसा कुर्वन्ति? तत्राऽऽह—ऊर्ध्ववरीतस इति। न मनसाऽपि रेतोद्वारे सृष्टिः। परं तद्रेतो मानसम्, तदप्यूर्ध्वं भगवद्गामि, न त्वधो हीनजनकम्॥४॥

अपाततः पुत्रानुत्तमान् दृष्ट्वा लोके ख्यातपौरुषः पुत्रानाह—

SRI SUBODHINI: These 4 brothers, got originated, in the best and pure Krita Yuga! The first creation belonged to the “sinful” categories of the “Andhataamisra” types of Kali Yuga. Among these, Sanatkumaara is considered as of higher category (Aatma Bhoohu), as he is the grandson of our Lord Sri Narayana. The nature of being “grandson” of our Lord is very important. Here the word “Aatma” is used to indicate our Lord only.

All the four brothers had three qualities in them viz.

(1) MUNEEN(sages) (2) NISHKRIYAAN — Given to “action-free” nature and (3) UOORDHWA RÊTASAH — eternally observing the vow of celibacy! Their only “task”, was to do contemplation and meditation on our Lord i.e. they were devoted to the contemplative portion (Jnana) of the Vedas (Uttarakhanda). They never had the need to do any action. Due to this, they never did any “task”, and in this way, were “action-free”! They, of course, learnt the Vedas, and also knew it’s meaning and other exercises only through their “mind”. They never desired nor attempted to achieve any result by doing or completing any “outside” task! They created whatever was required, through their “mind”. They were eternal “celibates”, as their mind and energy always flowed towards our Lord. Due to this, neither their mind nor energy came lower to create lower species of beings, or indulge in such tasks.

On seeing his sons, as the “best”, even from their external features, Lord Brahma spoke to them as follows.

तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः॥

तत्रैच्छन्मोक्षधर्माणो वासुदेवपरायणाः॥५॥

VERSE 5 Meaning: “Lord Brahma spoke to his sons, “Oh, sons! Please create and originate children!” But, these 4 sons did not express any desire to create, as they were totally devoted to our Lord Sri Vaasudeva, and followed the path of “liberation” (Moksha Dharma).”

श्रीसुबोधिनी : तान् बभाषे इति। प्रजाः सृजतेति। अत्र ब्रह्मणो नाऽज्ञानम्, किन्तु भगवदुपयोगिसृष्टिमेव मनसा कुर्वन्त्विति सृजतेति नियोगः, अन्यथा तस्माक्रोधान्महादेवो नोत्पद्येत। स्वभूरिति पदं तु, न भगवदाज्ञापनपर्यन्तं स्थितः, किन्तु स्वयमेवाज्ञापितवानित्यत्रोपक्षीणम्। पुत्रका इति संबोधनमाज्ञाया अवश्यकर्तृत्वाय। स्वार्थे कप्रत्ययः सन्देहाभावाय। अत एव तदाज्ञाकरणे भगवत्कार्यस्याऽकृतत्वात् भगवद्द्वारि क्रोधोद्भूतः। तदाह—तत्रैच्छन्निति। ननु भगवदीयमपि कार्यं कुतो नैच्छन्? तत्राऽऽह—मोक्षधर्माण इति। मोक्षे ये धर्मा निवृत्तिमार्गसिद्धाः। अथवा, मोक्ष एव धर्मो येषाम्, ते मोक्षार्थमेव धर्मान् कुर्वन्ति। ननु भगवत्कार्यकरणमपि मोक्षहेतुः, तत्कुतो न कृतवन्तः? तत्राऽऽह—वासुदेवपरायणा इति। वासुदेवो ज्ञानं दत्त्वा मोक्षदाता, न तस्य कार्यं सृष्ट्यादिकमप्यपेक्ष्यते। तादृशस्य न कैवल्यारूपो मोक्षः फलम्, किन्तु भगवत्सन्तोषः। अत एव तत् ब्रह्मणो वाक्यं नैच्छन्, इच्छामेव न कृतवन्तः, न तु ‘न करिष्यामः’ इति वचनमपि॥५॥

अत एव तूष्णीम्भावे, पूर्वमविद्यासृष्ट्या खिन्नः, तच्छान्त्यर्थमेते सृष्टाः, तेऽपि चेदनुपयुक्तास्तदा क्रोधो जातः स न नाऽल्पः, कार्यव्यापाराविष्टत्वात्—

SRI SUBODHINI: “Ignorance” was not the “cause” for Lord Brahma’s “ordering” his sons to “create children”. It was his “desire” — that they all should create, through their mind “children”, who will be useful for our Lord! ‘Hence, please originate children’ — such an order

was given by Lord Brahma.

As, Lord Brahma was “self-born” (Swayambhoo), he did not wait for our Lord’s “orders”. He gave the “order” by himself , as he had “ego” in him now!

“Oh, sons!” – this addressal indicates that, “you are all my sons! Hence, all of you should certainly obey my orders!” The suffix of “Ka” with “Putra” indicates that, ‘Please do not have any doubt, in fulfilling my orders!’ In other words, you have to carry out my order!

These 4 boys were, however were not keen to do our Lord’s “task”, as they were deeply interested to follow the path of “liberation” (Moksha Dharmanaha). Hence, they desired to do only such “tasks”, which would enable them to attain “liberation”. Doing our Lord’s “tasks”, is also a way to attain “liberation”! Even then, why did they not do, as per our Lord’s desire? On this, it is said that, **THEY WERE ALL DEEPLY LOVING TO OUR LORD SRI VAASUDEVA – THE LORD, WHO BLESSES HIS DEVOTEES WITH “JNANA”, AND GIVES THEM “LIBERATION”.** Hence, Sri Vassudeva is not keen on furthering “creation” and other allied tasks! These boys were keen also to make our Lord Sri Vaasudeva get pleased. Hence, neither did they express a desire to fulfill the “order” of their father, nor did they express any “negative” views!

Thus, Lord Brahma saw, that his 4 sons had also become very peaceful, and were not keen to do “creation”! Having now seen, that his 4 boys have become useless “from the point of view of creation”, Lord Brahma got anger, which became terrible – especially, when his main task of “creation”, was now obstructed! This is described through the following verse.

सोऽवध्यातः सुतैरेवं प्रत्याख्यातानुशासनैः।

क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे॥६॥

VERSE 6 Meaning: “Lord Brahma felt insulted on his orders being ‘not obeyed’ by his sons. He got very angry. He did his best to control this terrible anger, which was becoming intolerable to be controlled!”

श्रीसुबोधिनी : अभिमानं कार्यं च नाशयतीति दुर्विषहः। ततः क्रोधोत्पत्त्यनन्तरं मध्ये भगवदिच्छाविषयिणी बुद्धिर्जाता। कोऽभिप्रायो भगवतः? कथमेते सृष्टिं न कुर्वन्तीति? पश्चाज्ज्ञातो भगवदभिप्रायः। तामससृष्ट्यनन्तरमेते सृष्ट्वा आसुरीमेव सृष्टिं भगवदुपयोगिनीं करिष्यन्ति, मानुषभावाश्चैतेऽहन्ताधिकारिण इत्यभिप्रायं ज्ञात्वा क्रोधं नियन्तुमुपक्रमं कृतवान्॥६॥

तदोत्पन्नः क्रोधो भगवदभीष्टकार्ये भगवदंशानुप्रवेशात् तस्मिन्कार्ये आधिदैविको जात इत्याह—

SRI SUBODHINI: Why did Lord Brahma get such an intolerable anger? He felt “insulted” by his sons. “Ego” has this nature, when it is hurt! He thought now, in the midst of this terrible anger, as to what should be the desire of our Lord, in this connection? He knew, that his task was to do creation, and how is he going to do this, when at every step, he meets with obstructions? Why did his sons, refuse to do his bidding? After much thought, he realized, that our Lord now decided, to do the “demoniac” creation, after the “Tamasa” creation done earlier — as being useful to our Lord! He also knew, that the creation to be done, will have the “human” attitude with “ego” in them. Having realized like this, he began to control and stop his anger.

As our Lord’s own divine “parts”, had now entered, into His desired “tasks”, the “anger” became a “celestial tool” — as per the following verse.

Lord! Hence, please originate children — such an order

धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात्प्रजापतेः।

सद्योऽजायत तन्मन्युः कुमारो नीललोहितः॥७॥

VERSE 7 Meaning: “Though, Lord Brahma stopped this anger, through his intellect, even then, it erupted out, from the middle of the eyebrows. The “boy” who got manifested now, was of the blue-reddish color.”

श्रीसुबोधिनी : धिया निगृह्यमाण इति। मनसो व्यापारद्वयम्, क्रिया ज्ञानं च। तत्र ज्ञानेन नियमनं कृतम्, न क्रियाया। अतः क्रियाया अनिवर्तितत्वात्, स्वस्मिंश्चाऽप्रभवादुभयरक्षार्थम्, भ्रूमध्ये भगवदाज्ञाचक्रस्थानत्वात्, भगवदाज्ञाकारी भगवदंशस्तद्द्वारा निर्गत इत्याह—भ्रुवोर्मध्यादिति। सद्य इति तत्क्षणम्, क्षणान्तरे क्रियायाऽपि नियमनं स्यात्। मन्युरिति क्रोध एव। नीललोहित इति कर्बुरवर्णः। क्रोधस्याऽऽरक्तो वर्णः, भगवतो नीलः, उभयमेकीभूतं नीललोहितं भवति। कुत्सितो मारो यस्येति स्वाभाविसृष्ट्युपयोगिकन्दर्पनाशकः। दैतेयकन्दर्पजनकश्च॥७॥

ततस्तस्य नामनिरुक्त्यर्थं लीलया बहिः, अन्तस्तु दुःखितान् सर्वानेव दृष्ट्वा, रोदनं कृतवानित्याह—

SRI SUBODHINI: The mind has two functions viz. (1) Inspiring actions, (2) storing knowledge. From these two, Lord Brahma, began to control himself, through “Jnana” (knowledge) — not through “action” (Kriya). He could control anger, but not the origination of another son! In the middle of the “eye-brow”, is the “Aagna Chakra” of our Lord, and from here, came, at the same moment, a part of our Lord. Lord Brahma could not control or stop this origination, as it happened simultaneously. The son had both blue and red colors in Him! — especially, when this “anger” was part of our Lord Himself! Anger’s color is “red”, and our Lord’s color is “blue”. In this way, both the colors had got mixed up, in this boy! The word “Kumaara” (boy) has been used to convey, that this

“boy”, will destroy the originator of creation viz. lust (Kandarpa – cupid), though the demons, usually progress the cause of cupid!

This boy enacted the “Leela” of “crying”. In fact he was “weeping”, on seeing the “sorrow” of everyone! – as per the following verse.

स वै रुरोद देवानां पूर्वजो भगवान्भवः।

नामानि कुरु मे धातः स्थानानि च जगद्गुरोः॥८॥

VERSE 8 Meaning: “Lord Mahadeva, who is the first to be “originated”, among the celestial deities, began to weep and cry! He said, “Oh father! Oh teacher of the Universe! Please fix my name and accord to me, my due place of stay!”

श्रीसुबोधिनी : स वै रुरोदेति। स तु देवानां मध्ये पूर्वजः। यावन्तो ह्याधिदैविका जाता इत्यर्थः। स तु भगवान्, न जीवांशः। भव इति स एव भवति सर्वत्र, न ह्यहङ्कारव्यतिरेकेण कश्चिज्जायते, नाऽप्यलिङ्गः; अतो जनने हेतुभूतो भवो भवति। उपादानं हरिः, रजो ब्रह्मेति। अतोंशद्वयं सूक्ष्मम्, उपष्टम्भकाः सर्वे वैष्णवाः। अतस्त्रिमूर्तिर्देहः। रोदनकारणे पृष्टे उत्तरमाह—नामानीति। नामानि स्थानानि। जगत्कर्तृत्वात्स्थानजननम्, जगद्गुरुत्वात् नामकरणम्। नामव्यतिरेकेण अव्यक्ततया भोगः प्रसज्येत, ततो नामप्रार्थना॥८॥

तावतैव संतुष्टो ब्रह्मा अधिकमपि कृतवानित्याह—

SRI SUBODHINI: Lord Mahadeva is the “first” one, to be originated, among the celestials. HE IS OUR LORD HIMSELF. He is not like any other “Jeeva” – a part of our Lord! That is why, our Lord Siva is hailed as ‘Bhava’ – as He is present everywhere – all pervasive – though everyone is born with ego and a body, our Lord Mahadeva is present everywhere, as His origin, is from

both Sri Hari and Lord Brahma. These two divine parts are “subtle”, and his basis, is the “Vaishnava” principle. In this way, his “body” consists of all the three “idols or Moothys” (forms).

Why did Lord Mahadeva weep? Answering this, it is said, that LORD BRAHMA IS THE CREATOR OF THIS UNIVERSE (JAGAT KARTHA) and hence, “Oh father! Please make up my residing places. Being the teacher of the Universe, please fix my name also. Without a “name”, my role and task will not be clear!” Hence, Lord Mahadeva prayed for fixing his “name”.

Having got pleased with this prayer, Lord Brahma went out of his way (did more) — as per the following verse.

इति तस्य वचः पादो भगवान् परिपालयन्।

अभ्यधाद्भद्रया वाचा मा रोदीस्तत्करोमि ते॥९॥

VERSE 9 Meaning: “Lord Brahma, who had got originated from the lotus flower, with a view to grant the request made by his “son”, said in a loving voice, “Please do not weep! I will do, what you have asked!”

श्रीसुबोधिनी : इतीति। तस्य वाक्यपरिपालनं कुर्वन् नामानि कृतवान्। अभिप्रायस्तु अव्यक्ततयैव भोगः कर्तव्य इति। बालकरोदने भद्रया वाचा सान्त्वनं भवतीति सान्त्वयन्नाह—अभ्यधादिति। मा रोदीरिति निषेधः। त्वदभीप्सितमेव सेत्स्यतीति तत्करोमि त इति गूढोऽभिप्रायः। दास्यामि च भार्याः, ततस्तान् सर्वान् स्वयमेवोत्पाद्य स्वसमानान् करिष्यसीति। अत एव भार्यादानम्। प्रार्थितं द्वयम्, अभीष्टं चैकमिति न प्रार्थिताधिकदानम्॥९॥

स्वभावतो गुप्तत्वात् क्रिययैव त्वन्नामेत्याह—

SRI SUBODHINI: Lord Brahma, responding to his son’s request, fixed a “name” for him — though Lord

Mahadeva is all-pervasive! But, as a doting father, he was interested in stopping his son from “weeping”. Hence, he comforted him by telling, “Please do not weep, I will do, as per your desire!” It is said here, that Lord Brahma desired Lord Mahadeva to create “children” on his own — like Himself. In this way, nothing more was given, although he told him that, his “wives”, also will be given!

“Your name, by it’s very nature is “hidden” (secret). Now, through your actions, your “name” will be originated!” — as per the following verse.

यदरोदीः सुरश्रेष्ठ! सोद्वेग इव बालकः।

ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः॥१०॥

VERSE 10 Meaning: “Oh, best among the celestial deities! You are weeping, like an agitated son. Due to this weeping, everyone will call you as “Rudra”!”

श्रीसुबोधिनी : यदरोदीरिति। यद्यस्मात्कारणात् त्वमरोदीः, अतो रुद्रः। ‘यदरोदीत्तद्रुद्रस्य रुद्रत्वम्’ इति श्रुतेः। ‘रक्’ प्रत्ययोऽत्र औणादिकः कर्त्तरि। सुरश्रेष्ठेति संबोधनात् गणरुद्रत्वम्, ते हि सुरा एव, न श्रेष्ठाः। ननु प्रार्थनायां कृतायामपि यथा प्रार्थक इति नाम न कृतम्, तथा रुद्रेत्यपि न कर्तव्यमित्याशङ्क्याऽऽहसोद्वेग इवेति। उद्वेगसहितः सोद्वेगः। चित्तव्याकुलता उद्वेगः, रोदने कायवाङ्मनोव्यापारः सम्पन्नः, तेन नामजनकत्वम्। अश्रुविमोकः कायिकः, शब्दो वाचनिकः, उद्वेगो मानस इति। यद्यप्यभिप्रायोऽन्यस्तथाप्यनुकरणं तादृशमिति लोके तथैव नाम। तदाह—इवेति। अहं सर्वात्मक इति मद्गोपनार्थं कृतं रूपं सर्वजगत्प्रसिद्धं भवत्विति, रुद्र इति नाम्ना सर्वे लोका अभिधास्यन्ति, त्वक्रियाकरणेन अभिनयेन चाऽभिधानं प्राप्तम्। तथा च सति पुनरप्रकट एव स्यादत आह—नाम्नेति॥१०॥

तस्य स्थानान्येकादश निर्दिशति नामसाम्यात्—

SRI SUBODHINI: "You have been "weeping" (Rudan), and hence you will be called as "Rudra". The Vedas also say like this. Through the addressal, as "the best among the celestial deities", what is indicated is, that Lord Mahadeva is not part of the group of "Rudragana", as our Lord was the "best", among the celestial deities.

Through his "weeping" only, our Lord was given the name of "Rudra" — as our Lord was very agitated! Because, during "weeping", all the three instruments viz. mind, body and the words, are always involved! Copious tears flowing from the eyes indicated the action of the body; the "sound" of weeping, became the action of "words"; and the anxiety and agitation of his mind, became the action of the mind.

Lord Mahadeva is the "Aatma" of everyone (Sarvaatmak). He will be hailed as "Rudra". But, "Your form will be always secret and unseen. Only your name of Rudra will be known."

Through the following verses, through the sameness of his "name", 11 places are also designated.

हृदिन्द्रियाण्यसुव्योम वायुरग्निर्जलं मही।

सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि मे॥११॥

मन्युर्मनुर्महेशानो महान् शिवः क्रतुध्वजः।

उग्ररेता भवः कालो वामदेवो धृतव्रतः॥१२॥

धीर्वृत्तिरुशनोमा च नियुत्सर्पिरिलाऽम्बिका।

इरावती सुधा दीक्षा रुद्राण्यो रुद्र ! ते स्त्रियः॥१३॥

गृहाणैतानि नामानि स्थानानि च सयोषणः।

आभिः सृज प्रजा बह्वीः प्रजानामसि यत्पतिः॥१४॥

VERSES 11 to 14 Meaning: "I have already given you the following places viz. the heart, the sense organs, the vital air, the space, the wind, the fire, water, earth, son, moon and penance." (11)

"Anger (manyu) Manu, Mahesaana, Mahan Siva, Ritudwaja, Ugrareta, Bhava, Kaala, Vaamadeva and Dhritavrada are also your names." (12)

"Hey Rudra! Dhee, Vrithi, Usana, Uma, Niyut, Sarpi, Ila, Ambhika, Yiraawati, Sudha, Deeksha and other Rudrannis are your wives. Please accept the places along with your wives. Please originate many children, through these wives — as you are a Prajaapati!" (13 and 14)

श्रीसुबोधिनी : हृदीन्द्रियाणीति। हृत् हृदयम्; इन्द्रियाणि च; असुः प्राणः; व्योम आकाशः; तपः कृच्छ्रादि। जीवानां मध्ये त्रितयम्, बहिर्महाभूतानि, अहोरात्रप्रकाशकौ बहिः, अन्तस्तप इति। मन्युरिति नामानि। महिनस इत्येके। ध्याद्याः स्त्रियः। धीवृत्तिरसहोमा चेति वा पाठः। रुद्राण्य इति तव सहजाः स्त्रिय एताः। नाम्नां ग्रहणं रूपद्वारा भवतीत्येकादशभावग्रहणम्; एकादशरूपग्रहणं वा विधीयते। सयोषणः सभार्यः। सयोषण इति छान्दसः। आभिः कृत्वा बह्वीः प्रजाः सृज, यस्मात्त्वं प्रजापतिः, प्रजासृष्ट्यावधिकारितया आविर्भूतः॥११॥१२॥१३॥१४॥

स्वाभिलषितमेव ब्रह्मणोक्तमिति तथैव कृतवानित्याह—

SRI SUBODHINI: The heart, the sense organs, the vital air, space, penance (like Krichra). The 5 elements, day and night, and the light thereof, and the penance, which is inside. — In this way, 11 places were made, for our Lord Rudra.

प्रकाशकमुपादानं करणं च हरासनम्।

नामानि भार्याः सिद्ध्यर्थं रुद्राणां गणभेदतः॥१॥

KAARIKA 1 Meaning: "The cause for light, the instrument thereof, the seat of Lord Mahadeva, the name, his wives — all these have been made, for the sake of

creation, and for the sake of making the divisions, among the groups of Sri Rudra's followers."

SRI SUBODHINI: Lord Rudra has names, such as "Manyu", "Maheshaana" (or Mahinasa) etc. His wives are known, with the name of Dhee, Vrithi, Vsama, Uma and others. By calling them, as "Rudraani", Lord Brahma indicated, that all these "wives" were originated, along with Lord Rudra. "They have taken their "names", as per their "forms". They are of 11 names as "You have got originated, along with your wives" (Sayoshana). Please create as many children as possible, from these wives, as you are a "Prajapati", and are entitled to create "children", as your manifestation is, for this sake only."

Lord Brahma, in this way, expressed his desire. Lord Mahadeva also did likewise — as per the following verse.

इत्यादिष्टः स गुरुणा भगवानीललोहितः।

सत्त्वाकृतिस्वभावेन ससर्जाऽऽत्मसमाः प्रजाः॥१५॥

VERSE 15 Meaning: "After getting the "orders" from his father (Guru), our Lord Mahadeva (Neelalohita) now created many children, identical to His own strength, form and nature."

श्रीसुबोधिनी : इत्यादिष्ट इति। स्त्रीभिः सह तथाकरणं नाऽभिलषितमिति ज्ञापयति। गुरुणेति। 'आज्ञा गुरुणां ह्यविचारणीया' इति। भगवानिति तादृशानामेव उत्पादनसामर्थ्यं सूचयति। नीललोहित इति रुद्रस्याऽसाधारणः शब्दः। सत्त्वाकृतिस्वभावेनेति। सत्त्वं बलम्, आकृतिर्नीललोहितत्वम्, स्वभावस्तामसः। एवं त्रिभिः कृत्वा आत्मसमाः प्रजाः ससर्जाः॥१५॥

ततः किं जातमित्यत आह—

SRI SUBODHINI: In this verse, it is shown, that Lord Brahma, as the "Guru" (father) had given the "orders", for Lord Mahadeva to create children, from his

wives. Though Lord Siva was not eager to do this task, he, out of his desire to obey his Guru and father, did not think more or deeper on this. Hence, as per the orders of his father, he began to create “children” – AS HE IS THE LORD OF THE UNIVERSE. Due to this, he had the capacity to create children, as per his desire and wish! The reference to the “blue-red” color of our Lord’s color of the body, is to emphasize his extraordinary nature (i.e. supernatural status).

He now created children, identical to his own strength, form and nature, which was “Tamasik”.

What was the result of such a type of creation? This is being explained below.

रुद्राणां रुद्रसृष्टानां समन्ताद्ग्रसतां जगत्।

निशम्याऽसंख्यशो यूथान्प्रजापतिरशङ्कतः॥१६॥

VERSE 16 Meaning: “On all the four sides, Lord Brahma saw the forms of Rudra were occupying and swallowing the entire Universe (i.e. destroying). Lord Brahma, now, got a serious doubt, as to whether these “Rudraas”, will swallow him also, along with the entire Universe?! Due to this, Lord Brahma, got afraid and worried!”

श्रीसुबोधिनी : रुद्राणामिति। रुद्र एक एव मारणोपयोग्यत्वादेन नियुक्तः, स्वकार्यप्रतिबन्धं ज्ञात्वा स्वकार्येण मारणं कृतवान्। तदा कार्याणां बहुत्वात्कालेन सृष्टाः सर्वा एव सृष्टयस्तैर्भक्ष्यन्ते सर्वानेवाऽऽत्मप्रवेशनेन मुक्तान् कुर्वन्ति, अचेतनानपि भूरादीन् परितो ग्रसन्ति। एवं रुद्रसृष्टानां रुद्राणां समन्ताज्जगद् ग्रसतामसंख्यशो यूथान् ज्ञात्वा, प्रजापतिः स्वात्मानमपि भक्षयिष्यन्तीति शङ्कां कृतवान्॥१६॥

(‘अलं प्रजाभिः’ इत्यादीनि वाक्यानि ‘एवमात्मभुवा’ इत्यत्र सम्बध्यन्ते।) आत्मभक्षणशङ्कया प्रजापतिराह—

SRI SUBODHINI: The destruction of the Universe is the only task of Lord Mahadeva. Now Lord Brahma had put him, on the “wrong task” of creation of the Universe and it’s inhabitants. Though this task was wrongly given, Lord Siva, obeying his father, created children, as per his own form, nature and power. But, he was aware, that his main task was to “destroy”. As a result, whosoever was originated from himself, he began to destroy the same!

He had created so many children. Lord Mahadeva made all the created ones to enter into Himself, and began to eat them. He ate not only the “living” beings, but also all other “gross and inanimate” items, like the earth etc. Lord Brahma seeing the depredation perpetrated by these “Rudraas” everywhere, began to get afraid and thought, as to whether, he may also be eaten by them!

Lord Brahma got a serious doubt, now as to whether, he may also get swallowed.

अलं प्रजाभिः सृष्टाभिरीदृशीभिः सुरोत्तम॥

मया सह दहन्तीभिर्दिशश्चक्षुर्भिरुल्बणैः॥१७॥

VERSE 17 Meaning: “Oh, best among the divine beings! Please desist and refrain from creating any further – as these created Rudraas, are burning up, all the sides including me, through their cruel eyes!”

श्रीसुबोधिनी : अलं प्रजाभिरिति। ईदृशीभिः प्रजाभिरलम्, अतः परमेतादृश्यः प्रजा न स्रष्टव्या इत्यर्थः। सुरोत्तमेति जीवभावमाह। देवोत्तमो भूत्वा देहभावेन सृष्टिकरणं न युक्तमिति भावः। तासां को दोष इत्याशङ्क्य दोषमाह—मया सह दहन्तीभिरिति। दश दिशो दहन्ति। नापि दाहे तासामग्न्यपेक्षा, किन्तु चक्षुर्भिरेव। उल्बणैरिति क्रूरत्वेन भयजनकैः। अनेन साम्मुख्याभावेऽपि अन्यस्यापि तद्दर्शने भयेनाऽपि मरणं सूचयति॥१७॥

तर्हि किं कर्तव्यमित्याकाङ्क्षायामाह—

SRI SUBODHINI: “Now, end this particular creation of Rudraas! No more should you create, such types of beings! You are the best among the celestial beings. Hence, it is not appropriate for you to create “beings”, keeping the attitude of your own “body” in view (i.e. based on yourself only)! These created “Rudraas” are burning up all the 10 sides, including me. These Rudraas “do not need the actual fire” to burn up this Universe! Their eyes, which are cruel, are enough to destroy everything! They are dangerous and generate fear! No sooner these “eyes” are seen, then, the created beings get fear of death and destruction.”

What, then, is to be done? On this, it is said.

तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम्।

तपसैव यथापूर्वं स्रष्टा विश्वमिदं भवान्॥१८॥

VERSE 18 Meaning: “Now, my son, please go and do penance, with a view to bless all “beings” with peace, happiness and welfare! May you be auspicious! You had created the Universe, previously in an auspicious way, through the power of your penance. Kindly create the same Universe, in the future also.”

श्रीसुबोधिनी : तप आतिष्ठेति। तपसि क्रियमाणेऽपि न तव खेदो भविष्यतीत्याह—भद्रं त इति। सर्वभूतसुखावहमिति। तपोऽपि सृष्टिवल्लोकोपद्रवहेतुभूतं न कर्तव्यम्, किन्तु सर्वेषां भूतानां सुखमेव आवहति तादृशं सात्त्विकं कर्तव्यमित्यर्थः। ततः किं स्यादत आह—तपसैव यथापूर्वमिति। पूर्वं तामसकल्पे शिवः प्रजाजनकः। ताः प्रजास्तामस्यो भवन्ति, परं लोकानुसारिण्यः। तादृशोऽपि प्रजा अस्मिन् कल्पे उपयुज्यन्त इति तथोक्तम्॥१८॥

किञ्च, माऽस्तु प्रजासर्गः; तथापि सात्त्विके तपसि क्रियमाणे भगवान् परितुष्यतीत्याह—

SRI SUBODHINI: “Please do penance, and you will get only most auspicious tidings. You will not experience any difficulty at all. You will attain great welfare! You will do penance, which will confer welfare and happiness on everyone. This penance will not give sorrow, like the present creation done by you, as your penance will be “Saatwika”. This penance will make you create “beings”, which you had created in the “Tamasa Kalpa” (i.e. the beings, who belonged to Lord Siva). These Tamasik persons were useful to the Universe. We need such type of people in this time also. “Hence, Lord Brahma told Lord Siva to do “Satwik” penance, and create the “Tamasik creation”, like before!

Perhaps, there may not be the origination of “special” creations. But, “through your Satwik penance, our Lord Sri Narayana will get pleased. This is being told, through the next verse.

तपसैव परं ज्योतिर्भगवन्तमधोक्षजम्।

सर्वभूतगुहावासमञ्जसा विन्दते पुमान्॥१९॥

VERSE 19 Meaning: “A person, without any difficulty, can attain through penance, our Lord, who is beyond the “senses”, of the form of great brilliance, and who is present, inside the heart of every being!”

श्रीसुबोधिनी : तपसैवेति। ब्रह्मा हि स्वानुभवप्रकारेण शास्त्रार्थं निरूपयति—परं ज्योतिरिति। ज्योतिषामपि प्रकाशकम्, अतस्तस्मिन् दृष्टे सर्ववस्तुयाथात्म्यं स्फुरति, स हि सर्वथा सर्ववस्तुयाथात्म्यप्रकाशकः। भगवन्तमिति न ततोऽन्यज्ज्ञातव्यमस्तीति ज्ञापितम्। अधोक्षजमिति साधनान्तरं निराकृतम्। सर्वभूतगुहावासमिति सुलभत्वमावश्यकत्वं दुर्ज्ञेयत्वं च। एतादृशस्य

प्राप्तिस्तपसा भवतीति तपसो माहात्म्यम्। अञ्जसा अनायासेन। पुमानिति दोषराशित्वम्॥१॥

एवं ब्रह्मणा उपदेशे कृते रुद्रो यत्कृतवांस्तदाह—

SRI SUBODHINI: Now, Lord Brahma, as per His “Jnana” (and “experience” thereof), now speaks of the inner meaning of the scriptures. He says, that our Lord is “THE HIGHEST LIGHT” (PARAM JYOTI), He is the brilliance and light, who makes, both the sun and moon, brilliant! Due to this, on getting our Lord’s “vision” (Darsan), the real nature of all objects becomes clear and their “truthful” nature gets revealed. — as our Lord is the one who makes everything seeable and brilliant as they are!

The word “Bhagawantam” indicates, that THERE IS NOTHING ELSE WORTHY OF BEING KNOWN, EXCEPT OUR LORD! Through, the use of the holy name of our Lord, as “ADHOKSHAJA” (who cannot be realized, through the “senses”), what is explained is, that there is no way or path, through which our Lord can be attained to or realized (i.e. He has to reveal Himself, and make us attain, His “Darsan”). The word “residing in the cave of the heart of all beings” (Sarva Bhoota Guhaavaasa), indicate, that OUR LORD IS ALSO EASY TO BE ATTAINED. THOUGH, HE IS VERY DIFFICULT TO BE “KNOWN” FULLY!, He is the highest goal, worthy of being attained, to by everyone!

If is further said, that a “Jeeva” attains progress in his spiritual endeavor, only through sincere “penance” (Tapas). In this way, the glory and greatness of “penance”, is being retold! The word “Anjasaa” indicates, that our Lord is attainable, by a sincere devotee, without much difficulty or stress. The word “Pumaan” indicates, that

usually, the “Jeevas” have “blemish” in them. even then, through “penance”, this “Jeeva” who is full of blemish, can easily attain our Lord!

On being “instructed” in this way, by Lord Brahma, whatever Lord Rudra did, is being told by Sage Maitreya, through the next verse.

मैत्रेय उवाच।

एवमात्मभुवाऽऽदिष्टः परिक्रम्य गिरां पतिम्।

बाढमित्यमुमामन्त्र्य विवेश तपसे वनम्॥२०॥

VERSE 20 Meaning: “Sage Maitreya said, “Lord Brahma, in this way, gave his order to his son Lord Rudra to do “penance”. This way, shown by Lord Brahma, was acceptable to Lord Rudra. Hence, Lord Brahma, as his Guru and father, sent Lord Rudra to the forest to do penance. Lord Rudra, circumbulated his father, and went away to the forest, for the sake of doing penance!”

श्रीसुबोधिनी : एवमिति। आत्मभुवा ब्रह्मणा। गिरां पतिमिति गुरुम्। प्रमाणं बाढमिति। अतः परं ममाऽपि संमतमिति भावः, तथास्त्वित्यर्थः। अमुं ब्रह्माणम्। तपःकरणार्थं तपोवनं प्रविवेशेत्यर्थः। एवमाधि-
भौतिकाध्यात्मिकाधिदैविकसृष्टयस्तामस्यो निरूपिताः॥२०॥

अथ राजस्यः प्रकारान्तरेण सृष्टयः कृताः, ता निरूपयितुमुपक्रमते—

SRI SUBODHINI: Lord Brahma had told Lord Rudra to do “penance”. This advice of his father and teacher, was accepted by Lord Rudra. For the sake of doing penance, Lord Brahma sent Lord Rudra to the forest. Lord Rudra in turn, out of respect, circumbulated Lord Brahma, and entered the forest, for doing penance. The word “Yevam” (in this way), is used to indicate, that the previous “Tamasik” creation had consisted of all the three types viz. physical, celestial and mental types.

Later, a different type of "Rajasik" creation was done. This is being explained as under.

अथाऽभिध्यायतः सर्गं दश पुत्राः प्रजङ्गरे।

भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः॥२१॥

VERSE 21 Meaning: "Later Lord Brahma, endowed with the strength and power of our Lord, began to do meditation on the aspect of further "creation". Due to this, he originated, in the traditional way, 10 more "sons". Through these children, the expansion of the number of people in the Universe, became large and many."

श्रीसुबोधिनी : अथाऽभिध्यायत इति। पूर्वं कर्तृत्वाभिमानेन सृष्टौ प्रवृत्तः। अहङ्कारस्य त्रैविध्यान्निविधा सृष्टिरुत्पन्ना। तामसी पञ्चपर्वा, ततोऽहङ्कारे भगवद्ध्याने शुद्धे चित्ते राजसी सृष्टिः, तदुभयनिर्वाहार्थं सात्त्विकी चेति। इदानीं सृष्टिमेव ध्यायति, कथमियं सृष्टिर्भवतीति। तदा सृष्टेर्भगवद्रूपत्वात् दशविधा सा सृष्टिरुत्पन्नेति निरूप्यते। नव त्रिगुणाः, एको गुणातीत उद्देशे पञ्चान्निरूप्यते, विमर्शे प्रथमम्। तेषां चिन्तापरिहारकत्वेन दुःखनिवारकत्वात्पुत्रत्वम्। ननु ध्यानमात्रेण कथमेते पुत्रा उत्पन्नाः? तत्राऽऽह—भगवच्छक्तियुक्तस्येति। या भगवतः सृज्या शक्तिः, सैव पुत्रत्वेन प्रकटीभूतेत्यर्थः। स्मृशक्तिर्वा। तदा तथैव शक्त्या ते उत्पादिताः। भगवच्छक्त्या उत्पादते यो विशेषस्तमाह—लोकसन्तानहेतव इति। लोकस्य जनस्याऽऽसंसारमनुवृत्तिः कल्पान्तपर्यन्तं संततिप्रवाहः। न हि प्रवाहो भगवच्छक्तिव्यतिरेकेणाऽन्येन कर्तुं शक्यते॥२१॥

तानुद्देशतो गणयति—

SRI SUBODHINI: Lord Brahma had undertaken to do the task of creation, with the idea, that he was the "actual doer" (Kārtha). As his "ego" was of three types, the resultant "creation", also was made, in three ways. In this, the Tamasik creation with the 5 types of

“ignorance” (see explanation earlier) took place. Later, though endowed with “ego”, Lord Brahma meditated on our Lord and his “mind” became purified. As a result of this, he was able to do creation of the “Raajasi” type. With a view to control and direct both these creations, with our Lord’s grace, Lord Brahma created later, the “Satwika” beings.

While Lord Brahma was thinking about this creation, he had got the idea, as to how he will be able to create all the beings? Then, he realized, that THIS CREATION IS THE FORM OF OUR LORD ONLY! Hence, 10 types of “creations” got originated. The nine creations consisted of all the three qualities and one creation, became of the nature of being “beyond the three qualities” (Gunaateeta). As this “creation” was capable of removing sorrow and anxiety, the creation of “sons” took place. How, did these “sons” get originated, just through meditation only? Answering this, it is said, that Lord Brahma was now endowed, with the power of our Lord Himself, to “create”! Our Lord had blessed Lord Brahma with his power of “creation”. This “power” of our Lord, now, got manifested as the “sons”! Alternately, the power of creation of our Lord, got itself manifested, and it originated the “sons” of Lord Brahma.

The power of our Lord had originated these “sons”. The special nature of this origination, is being told i.e. these sons furthered the progress of the traditional ways of creating children. These sons ensured that the flow of life remained, till the end of the “Kalpa”, (aeon) and do not “stop” in the middle! This sort of power is established only, in our Lord’s power of creation. Hence, these “sons”, are regarded as the manifestation of our Lord’s power of creation.

The names of these 10 sons are counted below.

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः।

भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः॥२२॥

VERSE 22 Meaning: “Mareechi, Atri, Anghiras, Pulasthya, Pulaha, Kratu, Bhrigu, Vasishta, Daksha and the 10th son was Sri Narada.”

श्रीसुबोधिनी : मरीचिरिति। आद्यास्त्रयः सात्त्विकाः, मध्यमास्तामसाः, भृगवादयस्त्रयो राजसाः। दशमस्तत्रेति भिन्नतया निरूपणं गुणातीतत्वख्यापनार्थम्॥२२॥

अवयवेभ्यस्तेषामुत्पत्तिमाह—

SRI SUBODHINI: The first three (Mareechi, Atri and Anghiras) are Satwik. The middle three sons (Pulasthya, Pulaha and Kratu) are Tamasik; the last three sons viz. Bhrigu, Vasishta and Daksha, were Rajasik in nature. The 10th son viz. Sri Naarada was beyond the three qualities (Gunaateeta) and hence, he is referred to separately.

Their “origination” is explained, as having taken place, from the various parts of Lord Brahma’s “body” — as per the following 2 verses.

उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयंभुवः।

प्राणाद्वसिष्ठः संजातो भृगुस्त्वचि करात्क्रतुः॥२३॥

पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोर्दक्षिणः।

अङ्गिरा मुखतोऽक्ष्णोऽत्रिर्मरीचिर्मनसोऽभवत्॥२४॥

VERSES 23 and 24 Meaning: “Sri Naarada was born from his lap; Daksha got created from the thumb of Lord Brahma; from “vital air” came Vasishta; Bhrigu got originated from his skin; from the hands came Kratu; Pulaha was born, from the navel of Lord Brahma; the Sage Pulasthya was born, from the ears of Lord Brahma;

from the face came, Anghiras; Atri came from the eyes and the mind, Mareechi got originated.” (23 and 24)

श्रीसुबोधिनी : उत्सङ्गादिति। प्रीतिविषयत्वेनोत्सङ्गान्नारद उत्पादितो लाल्यमानः, भगवदीयत्वादङ्गुष्ठदक्षः, स्वसमानत्वाय। स्वयंभुव इति। तस्याऽपि ब्रह्मण इवाऽभिमानः। अन्ये यथायथमुत्पन्ना बाह्याभ्यन्तरभेदेन। ज्ञाननिष्ठास्त्वान्तराः, मध्यस्था राजसाः, बाह्यास्तामसा इति। प्राणादशविधाद्वसिष्ठः। सम्यग्जात इति अन्तर्पर्यन्तमुत्तमा एव तद्वंश्या निरूपिताः। भृगुर्बाह्यः; क्रतुरपि, पुलहोऽपि। पुलस्त्यस्योभयवंशजनकत्वात्कर्णयोरित्युक्तम्। ऋषिरिति वेदसहभावात् दैत्यत्वव्यावृत्त्यर्थम्, अन्यथा मधुकैटभावि कश्चिज्जायेत। अङ्गिरा वक्रमध्यात्। अक्षिमध्यादत्रिः, तस्याऽप्युभयरूप-सृष्टिजनकत्वम्। ज्ञानिनो योगिनः पुत्ररूपाश्च। मनसो द्वैरूप्यम्, मरीचेरप्युभयसृष्टिजनकत्वात् ‘ययोरापूरितं जगत्’ इति वाक्यात्॥२३॥२४॥

एवं दशपुत्रान्निरूप्य तेष्वधिष्ठिरूपेण नवाऽन्यान् सगुणानुत्पादितवानित्याह। तत्राऽग्रपञ्चाद्वेदेन धर्माधर्मौ। तयोश्च कार्यं, मुक्तिः संसार इति। धर्माधर्मौ निरूपयति—

SRI SUBODHINI: As Sri Naarada was his beloved child, and recipient of His love, Lord Brahma originated Sri Naarada from his lap! Daksha belonged to our Lord, and with a view to show his ‘oneness’ with Lord Brahma, he was originated from his thumb! Daksha had also the “ego”, like Lord Brahma. All others were originated, as per their inner and outer differences/attitudes. The “Tamasik” sons were born from “outside” (of Lord Brahma). From the 10 types of vital air, was born Sage Vasishta. In this way, till the end, the lineage of Sage Vasishta shined with illustrious children. Bhrgu, Kratu and Pulaha were born of “outside”. Sage Pulasthya was the originator of both the types of lineage (Sage Pulasthya had two sons viz. (1) Agasthya and (2) Vishravaa. From Sage Agasthya, came the lineage of sages. From Vishravaa

came the lineage of demons. Hence, Sage Pulasthya is called, as the originator of “both” types of lineages). Sage Pulasthya was born out of the “two ears”. He is called as a “sage”, as he was connected with the Vedas, and he did not have any part of the “demoniac” nature in him. Otherwise, he would have become, like the two demons viz. Madhu and Kaitabha, who were the two demons born out of the ears of Lord Vishnu! Angiras got originated from the face; from the eyes came Sage Atri, who originated “sons” the types both of the “Jnana” and “Yoga”!. Sage Mareechi also originated two types of creations. Through these 9 children, the entire Universe was filled up, with created beings.

In this way, after describing the origination of 10 sons, other children, with qualities, were born of them. This is being described. From the front portion, “Dharma”, was manifested and it’s task is “liberation”. From the back side, “Adharma” (unrighteousness) was originated and it’s task is “worldliness” (Samsaara). Through the following verse, both “Dharma” and “Adharma” are being described.

धर्मः स्तनादक्षिणतो यत्र नारायणः स्वयम्।

अधर्मः पृष्ठतो यस्मान्मृत्युर्लोकभयंकरः॥२५॥

VERSE 25 Meaning: “Then, from his right chest, “Dharma” got originated (i.e. through which, our Lord Sri Narayana Himself got originated) i.e. through the wife of “Dharma” viz by the name of mother Moorthy, Sri Narayana got manifested! From His “back”, the birth of “Adharma” took place. From “Adharma” came the manifestation of “death”, which terrifies everyone in this Universe.”

श्रीसुबोधिनी : धर्मः स्तनादिति। यत्र धर्मे नारायण आविर्भूतः, स दक्षिणस्तनात्। स्वभावतो हृदयाद्धर्मः,। तत्र प्रवृत्तिस्वभावो वामाद्भूयात्, ज्ञानात्मा भगवदात्मकस्तु दक्षिणस्तनात्। स्वयमित्यात्मत्वान्मोक्षरूपत्वम्। अधर्मे वैलक्षण्याभावात्सामान्यतः पृष्ठत इत्युक्तम्। तत्राऽऽविर्भूतो भगवदंशको नाशको मृत्युः। लोकभयंकर इति तस्याऽवान्तरकार्यम्। अनेन भयहेतुरेवाऽधर्म इति भयेनाऽधर्मपरिज्ञानम्॥२५॥

षडन्ये—

SRI SUBODHINI: Sri Narayana got manifested Himself through “Dharma”, which in turn, got originated, from the right chest of our Lord! By nature, “Dharma” is practiced from one’s heart. But, here, the natural attitude (both good and bad) came to get originated, from the left side of the heart. The “Dharma”, based on “Jnana” which belongs to our Lord (i.e. pertains to our Lord) got originated from the right side of the chest. “Dharma” means “righteousness”, and being “Aatmik” (divine) in nature, is the conferrer of “liberation” (moksha).

“Adharma” or unrighteousness, is originated, from the back side of our Lord. the divine part (of our Lord) of “death” got originated, from “Adharma”. This “death” has the capacity to terrify the entire Universe. In this way, as “Adharma” is opposed to “Dharma”, it becomes the cause of both fear and fear of death! This “Adharma” can be easily identified, through one’s fear!

The other “6” qualities are explained below.

हृदि कामो भ्रुवः क्रोधो लोभश्चाधरदच्छदात्।

आस्याद्वाक् सिन्धवो मेढ्रान्निर्ऋतिः पाय्वपाश्रयः॥२६॥

VERSE 26 Meaning: “From the heart, “desire” (Kaama) got originated; from the eyebrows came “anger”!

From the lower lip, deep attachment to wealth (Lobha) got originated; "words" got manifested from the face; oceans got originated from the male organ! From the arms, came the seat of all sins viz. Niruti, (death) who is the presiding deity of the demons."

श्रीसुबोधिनी : हृदि काम इत्यादि। कामक्रोधलोभाः, वाक्समुद्रनिर्ऋतयश्च। तत्र निर्ऋतिः पाख्यपाश्रयः। स विसर्गात्मा न स्थिरस्वभावः, अतस्तस्याऽऽश्रयाभावः। कामादयः सृष्टिप्रलयात्मकाः, मर्यादात्मकास्तु वाक्समुद्रनिर्ऋतयः॥२६॥

SRI SUBODHINI: Desire, anger, deep attachment to wealth, "words" (Goddess Saraswati), ocean and death — these 6 items were originated. On these, "death" has no basis, as "feces" has no "basis", as it gets out of the human body, by itself! — hence unstable! Desire, anger and deep attachment to wealth, and the creation thereof are of the nature of "dissolution" itself. In the same way, are the "words oceans and death", pertaining to the "orderly" way (Maryaadaroopam).

छायायाः कर्दमो जज्ञे देवहूत्याः पतिः प्रभुः।

मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत्॥२७॥

VERSE 27 Meaning: "From the "shadow" (of Lord Brahma), the husband of mother Devahooti viz. the omnipotent Lord Kardama got originated. In this way, this entire Universe got manifested from the mind and body of Lord Brahma, who is the creator of this Universe."

श्रीसुबोधिनी : छायाया अपि प्रतिसृष्टिरूपत्वात् पुष्ट्युपयोगि-सृष्टिजनकत्वम्, अतोऽग्रिमप्रकरणे विस्तरेण वक्ष्यते। कर्दमस्य प्रसिद्धिरत एव भार्यया, तत्र स्त्रियाः प्राधान्यम्। तपो भगवदाराधनं च तत्र स्त्र्यर्थमेव, स्त्रियाश्च मुक्तिः, प्रकरणं च स्त्रियाः। एतत्सूचयितुमाह— देवहूत्याः पतिरिति। देवानां हूतिर्यया। यथा यजिर्देवमार्गे तथा स्त्री दैत्यपक्षके। प्रभुरिति। देवसृष्टावुत्पन्नत्वात् पश्चात्स्वातन्त्र्यम्, तां त्यक्ष्यतीत्यर्थः। एवं

सृष्टिमुक्तवोपसंहरति—मनस इति। चकाराच्छायातोऽपि। विश्वकृदिति पश्चात्पूर्ववदभिमान उत्पन्न इत्यर्थः। कारणदशायां योऽभिमानः, तदपेक्षया कार्यानन्तरमभिमानोऽनर्थहेतुरिति॥२७॥

अस्याः सृष्टेः प्रतिच्छायारूपां सृष्टिमन्यां निरूपयितुमुपाख्यानान्तरमारभते”

SRI SUBODHINI: “Shadow” is another form of creation. But, it has no relationship with the “worldly bodies” (Loukik Deham). Hence, this shadow originates “beings”, who are useful for the furtherance of the grace of our Lord (Pushti). All this will be explained, in detail, later.

स्वप्नश्छाया तमश्चैव मायाऽविद्या भ्रमस्तथा।

तिरोभूतेन हरिणा सृज्यन्ते प्रतिसर्गजाः॥१॥

KAARIKA 1 Meaning: “Dreams, shadow, Tamas, Maya, ignorance (Avidhya) and delusion — all these have been told, to have got originated, from the “hidden” Lord Sri Hari, in the “second creation”.”

SRI SUBODHINI: Due to this reason only, Sage Kardama’s “fame” was caused, by his wife mother Devahooti. This factor also emphasizes the importance and value of one’s “wife”. In fact, “penance” was done with a view to attain the ideal “wife”, after worshipping our Lord. Moreover, the “liberation” of the “wife” viz. mother Devahooti, is specifically referred to (i.e. to bring out the value of one’s ideal wife). This entire “episode” also deals with mother Devahooti, and Sage Kardama has been specifically referred to as the “husband” of mother Devahooti. Mother Devahooti got this particular “name and fame”, as she had invited the celestial deities i.e. called out to them!

Like, there is the performance of sacrifices and worship, to please the celestial deities, in the same way, the “demons” have, on their side, the “women” i.e. the

demons can be “called out” through “women”, as the celestial deities can be invited through sacrifices and worship! But, mother Devahooti did not have any “demoniac” part in her. Due to this, she had called out and invited only the celestial deities, and not the “demons”.

(This “story” will be explained later)

Sage Kardama has been hailed as “Prabhu” (Lord) to emphasize, that he was created, as a celestial being. Later, he will be liberated from the “bondage” of his wife, and become “free”. He will also renounce his “wife” later.

In this way, this episode of creation is being concluded by telling, that even from the “shadows”, creation does take place. The word “Bimbakruta” (origination through images) emphasizes the factor, that “pride” also got originated, like before. Greater in impact is the “ego” which arises, during one’s “actions”, as it causes the evil effects of wrong actions!

As a “reflected creation” of the present one, the event of the “second creation”, is being described.

वाचं दुहितरं तन्वीं स्वयंभूर्हरतीं मनः।

अकामां चकमे क्षत्तः! सकाम इति नः श्रुतम्॥२८॥

VERSE 28 Meaning: “Oh, conqueror of your senses! Lord Brahma himself got enveloped with “desire”, and it is said, that he desired for the companionship of his own daughter Vaani (Saraswati), who was desire-free, and very beautiful.”

वाचं दुहितरमिति। अविद्या प्रथमं सृष्टा अभिमानस्तथोद्गतः।

सृष्टौ च सर्वे पुरुषाः, वागेका स्त्री सरस्वती ॥१॥

लौकिकी साऽत्र विज्ञेया, सा वेदेऽपि तिरोहिता।

तिरोधानप्रवृत्त्यर्थं चरित्रमिदमुच्यते ॥२॥

सत्यसृष्टौ प्रवेशे हि तिरोभूता न सा भवेत्।
यज्ञात्मकोऽयं ब्रह्माऽत्र, सृष्ट्याधिक्येच्छया पुनः ॥३॥

लौकिकीमपि वाणीं स गृह्णामीति मनो दधे।
ततो लौकिकभूयिष्ठं जगज्जायेत निश्चितम् ॥४॥

तन्नैच्छन् वैदिकाः सृष्टाः, त्यागो भेदेन रूपितः।
दैत्यसृष्टौ, ततः सर्वे यज्ञा वेदाश्च लौकिकाः ॥५॥

‘न तं विदाथ’ वाक्येन ते निन्द्यन्ते सदा श्रुतौ।
लौकिकी लौकिकेष्वेव सकामा, न तु वैदिके ॥६॥

उत्तमस्य तु हीनत्वं जायते शीघ्रमेव हि।
नाऽधमस्योत्तमत्वंहि कदाचिदपि जायते ॥७॥

दयासृष्टिर्द्वितीयेति दुहितृत्वं न चाऽन्यथा।
अधर्मोऽप्ययमेवाऽत्र हीनकार्येषु या रतिः।
भ्रातृणां च विवाहोऽग्ने सृष्टिभेदे निरूप्यते ॥८॥

KAARIKAS 1 to 8 Meaning: “At first, ‘ignorance’ (Avidhya) was originated. In the same way “pride” also got originated. (ie in Lord Brahma) At this time, in the created Universe, everyone was a “male” only. There was only one woman, viz. Vaani i.e. Goddess Saraswati.” (1)

“In this episode, we should regard this Goddess Saraswati as the “worldly” lady — as being the inspirer and basis of the novel songs and prose — later, she had got entry into the Vedas, and her “disappearance” and the story thereof, is being described here.” (2)

“If she had entered into the “truthful creation”, she would not have got disappeared at all. Lord Brahma, who is of the form of holy scriptures, had the desire to further the progress of creation.” (3)

“Hence, Lord Brahma began to think, “I will now accept the “worldly” Vaani also”. From this, we can

certainly gauge, that a special worldly Universe, will get originated" (4)

"The sons, originated by Lord Brahma, at this time, were "Vedic" in nature. Hence, he was averse to do such creation. Thus, the giving up of "Vaani" has been described, in a different way. In the creation of demons, all sacrifices and the Vedas are "worldly" in nature (Loukik)!" (5)

"Due to this reason, the Vedas condemn, this "Vaani" — as the worldly "Vaani", is deeply interested, in the "worldly desire" only, and is not interested in the Vedic desires." (6)

"Even the "best" becomes lower in category, very quickly! But, the "lowest" can never hope to become, at any time, of the "best" category." (7)

"This second creation, is a creation, through the virtue of "compassion" (Daya). That is why, it is called as a "daughter" (Putri). But, this "daughter", is called as 'unrighteous', (Adharma) as she got a desire to indulge in "lower" category actions. The marriage of brothers and sisters are told to have taken place in the second creation. This "episode" should be clearly understood, as having been caused, through the "difference and divisions" in creation." (8)

श्रीसुबोधिनी : वाचं सरस्वती लौकिकीम्। तन्वीं कोमलाङ्गीं सुन्दरीम्।
गद्यपद्याभिरूपा हि लोकिव्येव सरस्वती। स्वयंभूरिति कुलादिमर्यादाभावः
सूचितः। मनो हरन्तीमिति कामनायां हेतुः। अहङ्काराविष्टत्वान्मन-
सस्तदधीनत्वम्॥२८॥

SRI SUBODHINI: The "Vaani" (Saraswati) referred to here is "worldly" (Loukik). She is referred to as "beautiful" — of the form of poems and prose. She gives

“joy” to those, who read the poems and prose. The word “Swayambhooahu” is used to indicate, that she did not have the respect and status of an orderly birth, ie from a good family lineage etc.(Kula). She is said to have a mind full of desires – the cause being her “ego” (Ahankaar). Due to her “ego”, her mind came under the control of intense desires!

तमधर्मे कृतमतिं विलोक्यं पितरं सुताः।

मरीचिमुख्या मुनयो विश्रम्भात्प्रत्यबोधयन्॥२९॥

VERSE 29 Meaning: “Lord Brahma’s son Mareechi, who was prominent among the sons, and other sons, who were sages, realized, that their father’s intellect, had got enveloped with “unrighteousness” (Adharma). They now began to make Lord Brahma, realize (his error) with faith and confidence.”

श्रीसुबोधिनी : तमधर्म इति। पितरं ब्रह्माणम्। सुताः। मरीचिमुख्यो येषाम्। मुनय इति मननेन साक्षादधर्महेतुत्वमस्याः सृष्टेर्नाऽस्तीति ज्ञातवन्तः। विश्रम्भात् विश्वासाद्वाष्ट्येन। प्रत्यबोधयन्निति। यथा ब्रह्मणा पूर्वमेते बोधिताः, तमेव बोधं ब्रह्माणं प्रति बोधितवन्तः। वाचि प्रवृत्तिर्न कर्तव्या, शिष्टैः पूर्वजैरकृतत्वादपकीर्तिजनकत्वाज्जगन्नाशहेतुत्वाच्च॥२९॥

तत्र प्रथमं हेतुं साधयति—

SRI SUBODHINI: Mareechi was a “prominent” son of Lord Brahma. He was a sage. He contemplated deeply and realized, that the cause for this creation was not “unrighteous” (Adharma). Hence, he began to give the necessary “Jnana” (knowledge) to his father – though it is “impertinent”, to teach one’s father! Now, Sage Mareechi gave the same “Jnana”, which, Lord Brahma had instructed him with, earlier! He told Lord Brahma, that “Vaani” (Saraswati) is like a “daughter”, and Lord Brahma should not put his mind on her! – as this action

will bring "ill fame" to Lord Brahma! Moreover, the orderly functioning of this Universe will also get affected through this action. (although, Lord Brahma's "motive" was to progress the "creation" only)

The first "reason" is being explained through the following verse.

नैतत्पूर्वैः कृतं त्वत्र न करिष्यन्ति चाऽपरे।

यत्त्वं दुहितरं गच्छेरनिगृह्याऽङ्गजं प्रभो ! ॥३०॥

VERSE 30 Meaning: "Oh, omnipotent father! This sort of action has not been done by great persons, who had got born, in earlier times! This action will not be done by great persons who will be born in the future also! Though, you are very capable, you are not controlling the force of the desire, for your own daughter, which has come into your mind! This is a sin, which is reprehensible!"

श्रीसुबोधिनी : नैतत्पूर्वैः कृतमिति। अत्र जगति, एतदेतादृशं कर्म, पूर्वैः सृष्ट्यादिप्रवर्तकैः कदापि पूर्वं न कृतम्, नन्वेतादृश एवाऽऽचारोऽतः परं प्रवर्तनीय इत्याशङ्क्याऽऽहुः—न करिष्यन्ति चापर इति। तस्मादयमनाचारः। तं त्वमेव करोषीत्याह—यत्त्वमिति। गच्छेरिति अभीष्टे लिङ्। यत्त्वं स्वेच्छया तां गच्छसीत्यर्थः। ननु मनस्तया हतम्, तां तज्जः कामो हरति, मम को दोष इति चेत्त्राऽऽह—अनिगृह्याऽङ्गजमिति। अङ्गजः कामः स्वकीयः, स एव निगृह्यो न तु प्रवर्तनीयः, तथा सत्यधर्मः स्यादिति भावः। प्रभो इति संबोधनं तथा सामर्थ्यं सूचयति। अनेनाऽधर्मजनकत्वमपि सूचितम्॥३०॥

द्वितीयं हेतु विशदयति—

SRI SUBODHINI: "This sort of action has not been committed by any of the "creators" (Lord Brahma), either in the past or in the future." This action being "wrong", will not be done in the future also i.e. not practiced at

all — as an acceptable standard of behavior! From this, it is established, that this “practice” is totally wrong, and is regarded, as a gross misconduct (Anaachar). “You are the only one, who is doing this wrong action, and none else! You are based, on your own “desire”, and are contemplating companionship, with your own daughter! You are defending your actions by telling, that your mind has been captured by the beauty of your daughter! You may even ask, as to what “blemish” is attached to your action? Answering this, it is said that, “despite being capable, you have not been able to control your “desire” i.e. why did you not prevent your mind into going over this desire? To encourage your mind to indulge in this action, without stopping it forthwith, is indeed, an act of “Adharma”! You, my dear father! will be called also, for this action, as the originator of “Adharma”, in the future!”

Through the next verse, the other “reason” for desisting, from this wrong action, is being spoken.

तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ! !

यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते॥३१॥

VERSE 31 Meaning: “Oh, teacher of the Universe! On seeing the noble conduct of great persons, people, for their own welfare, follow such actions! Even the noble persons do not indulge in these type of actions, as it does not contribute, to their good name or fame in this world!”

श्रीसुबोधिनी : तेजीयसामिति। स्वतन्त्रेणैवैतत्कर्तुं शक्यम्, न परतन्त्रेण। न हि तेजस्वित्वमात्रेण स्वातन्त्र्यं भवति, यमादिदण्डः परं निवार्यते; तथाप्यपकीर्तिर्भवत्येव, ततोऽपि तेजस्त्वैऽपि कीर्तिर्न भवत्येव। तदाह—न सुश्लोक्यमिति। किञ्च, त्वं जगद्गुरुः सर्वोपदेष्टा, त्वद्वाक्याज्ज्ञानमन्यस्य। तत्र वाक्ये जनकं ज्ञानं तव स्वाभाविकं चेन्न

भवेत्, काव्यवदप्रामाण्यमेव स्यात्; उत्प्रेक्षाजनित्वात्। सत्यज्ञानस्य जनकत्वे, एवं तवाऽऽचारो न स्यादिति। किञ्च। यथा त्वद्वाक्यं प्रमाणं तथा तवाऽऽचारोऽपि। ततस्त्वदाचारानुसारेण प्रवर्तमाना अधर्मेण नष्टा एव भवेयुः। अस्तस्तेषामपि रक्षार्थं नैवं कर्तव्यमित्याह—यद्वृत्तमिति। वरदानवत् क्षेमदानेऽपि सर्वदानं निर्वहेदिति। यथा त एव क्षेमे स्वयमेव समर्था भवन्ति, तथोपायः कर्तव्यः॥३॥

एवं स्वतः सामर्थ्यतश्च न कर्तव्यमिति ब्रह्माणं बोधयित्वा, भगवत्प्रेरणया क्रियत इत्याशङ्क्य भगवन्तं प्रार्थयन्ते—

SRI SUBODHINI: A free person can indulge in such actions, but not by the one, who is not free! The word “Tejaswi” (brilliantly noble) is used, to denote to those exalted persons, who are free due to their virtuous nature, and who do not fall under the control of Lord Yama’s ‘punishment’ (i.e. not sinners)! But, even these exalted persons, will have to face “ill fame”, if they indulge in such “unrighteous actions”.

But, you are the teacher of this Universe! Your words of instructions, enable the listeners to attain “Jnana”! But, if your “advice”, is not, as per your attitude and nature, then there will not be evidence and proof, for others to follow! — it will remain like instructions in a book! Thus, your conduct, also has to be truthful, if your words have to be followed, as truth!

“Oh father! Like your words are considered, as proof and evidence, your conduct should also be the same — worthy of emulation! But, on seeing your present “conduct”, the Universe will follow the same, and become “unrighteous”, in their conduct too! They will get “lost” in this process. Hence, for the sake of saving this Universe, you should desist, from doing such a wrong action! Oh father! You have to set an example, by

following the most auspicious ways and means, for attaining the highest welfare for the Universe. You have to show this auspicious way!—by treading the same yourself! After seeing you, this entire Universe will become capable!”

Sage Mareechi, and other sons, gave this wholesome advice to their father Lord Brahma. Lord Brahma was told, that even from his own exalted capacity, he should not do, such an action. They now pray to our Lord, so that Lord Brahma does not get inspired, by our Lord to do such an action i.e. he should not defend this “wrong” action, by justifying it, as being caused by our Lord’s inspiration!

तस्मै नमो भगवते य इदं स्वेन रोचिषा।

आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति॥३२॥

VERSE 32 Meaning: “We are all prostrating to our Lord, who has manifested this vast Universe, from His “own” Self, through His brilliance and power! He only is capable of protecting this “Dharma” (path of righteousness). We are offering our prostrations to our Lord Sri Narayana again.”

श्रीसुबोधिनी : तस्मै नम इति। यद्यन्तर्यामी भगवान् प्रेरयेत्, तदैवाऽयं निवर्तेत। तेनापि प्रेरणमवश्यं कर्तव्यम्। इदं हि जगद्भगवता स्वस्मिन् स्थितं प्रकाशितम्। तदपि तेजसा, न तु तमसा दैत्यवत्। तस्य स्थितिर्धर्मैर्नैव, तस्याऽधर्मेण नाश एव। तथा सति ‘उत्पतन्नेव यो हतः’ इति वदुत्पन्नमात्रमेव जगन्नष्टं भवेत्, ततोऽनुत्पाद एव श्रेष्ठः स्यात्। अथ यदि सत्यसङ्कल्पो जगत् कृतार्थतायै कृतवान्, तदा स एव जगत्कर्ता धर्ममपि पातुमर्हति ॥३२॥

एवं प्रकारत्रयेण ब्रह्माणं स्तुत्वा, क्रियया अपि प्रतिबन्धका इव पुरः स्थिताः। ततो वाचा क्रियया च रुद्धो मानसभावस्तेन त्यक्त इत्याह—

SRI SUBODHINI: Lord Brahma will desist from doing this wrong action, only when the “indweller” Lord Sri Narayana, will inspire him to do so. The sons of Lord Brahma desired, that our Lord should inspire Lord Brahma in this way. This entire Universe, before it’s manifestation, was stationed in our Lord Sri Narayana, and it was He, who had manifested this Universe through His brilliant power. This Universe was not manifested, like the demons, through “darkness”. Hence, this Universe can be sustained and protected only through “Dharma”, as “Adharma” will lead to it’s destruction. “Adharma” has the capacity to destroy, instantaneously, anything which is created. Hence, if “Adharma” is present, it is better, to avoid creation. But, our Lord of truthful vision and mind, has created this Universe, out of His love and power, in an auspicious way, for conferring welfare, on everyone! Hence, the “indweller” Lord only is appropriate to uphold “Dharma” and protect/ save it from destruction. Hence, our Lord should protect “Dharma” also.

In these three ways, the “praise” (Stuti) was rendered to please Lord Brahma. They desired to obstruct this proposed “Adharmik” action, and for this sake, they all “stood up” before Lord Brahma, who was now stopped from doing this “wrong” action, through both words and actions. Due to this, Lord Brahma gave up his mental attitude (desire). This is being described through the following verse.

स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन्।

प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा॥

तां दिशो जगृहूर्घोरां नीहारं यद्विदुस्तमः॥३३॥

VERSE 33 Meaning: “The master of all Prajaapatis

viz. Lord Brahma, saw his own sons viz. the Prajaapatis standing before him! He became bashful, at his proposed action. Immediately, he gave up his body, which was desirous of indulging in “Adharmik” actions! This body had become very gruesome and fearful. Hence, the bashfulness of Lord Brahma took the form of “dew” (darkness) and began to stay, in all the sides (i.e. the new ‘body’).”

श्रीसुबोधिनी : स इत्थमिति। गृणत इति निवृत्तिपर्यन्तं स्तोत्रं कृतवन्त इत्यर्थः। सृष्टौ चिन्ता न कर्तव्येति ज्ञापयितुमाह—प्रजापतीति। प्रजापतिपतिरिति तेषामपि पालनमावश्यकम्। तन्वमिति तनोः सकाशाज्जातं रूपम्। लज्जया निवृत्तिलोक इति सूचयितुं ब्रीडित इत्युक्तम्। सा त्यक्ता तनुः प्रतिसर्गरूपत्वात् नीहाररूपा जाता, तां दिशः श्रोत्राभिमानिन्यो देवता गृहीतवत्यः। +वाग्बोधिकास्ताः सर्वत्र वाचा सह तां योजयिष्यन्ति, अत एव ‘न तं विदाथ’ इति श्रुतिः। अत एव श्रुत्यर्थविदस्तामेव तनुं नीहारमिति विदुः ॥३३॥

एवं सृष्टिप्रसङ्गेन प्रतिसृष्टिमुक्त्वा, राजसे भेदद्वयं निरूप्य, सात्त्विके भेदत्रयं निरूपयति—कदाचिदित्यादि यावदध्यायसमाप्तिः।

SRI SUBODHINI: The sons were, up to now, singing Lord Brahma’s “praise” i.e. till Lord Brahma decided against doing the intended wrong action! Kardama and other sons have been called as “Prajaapatis” to indicate, that creation will proceed through them, and there is no need to become anxious and worried! Moreover, Lord Brahma is called as the “master” (Pati) of the “Prajaapatis”, as they had to be protected also, so that creation can go on, as per our Lord’s desire. Lord Brahma had manifested with a “body” (Tanwa). Moreover, he became very “bashful”, as he realized the “unrighteous” nature of his action! Due to this feeling of

“remorse”, he gave up the “body”, and took a new one! This body is made up of “dew”, and the celestial deities of the sense organ of “ears”, accepted this “dew”. Why did they do like this? Answering this, it is said, that the “sides” make everyone realize the knowledge, making clear the meaning of “words” spoken (Vaani). The celestial deities of the “sides” will, henceforth, join the unrighteous intellects, with this “dew” (darkness). That is why, the Vedas have said, that “you do not know about this” (NA TAM VIDAATHA). Hence, those, who have realized the inner meaning and purport of the Vedas, speak of Lord Brahma’s new “body”, only as the “dew”, or know it to be the same (as darkness, accepted by the “sides”)!

As this topic deals with “creation”, it is said, that there are two divisions in the “Raajasa creation”. In the “Satwik creation”, there are 3 divisions. All this will be explained, from the next verse, up to the end of this chapter.

आध्यात्मिकास्तु श्रुतयः शब्दब्रह्म तु दैविकम्।

धर्मप्रवर्तकाः सर्वे भूतानि स्मरणात्पुनः ॥१॥

तत्र प्रथममाध्यात्मिकान् वेदान् जगज्जननार्थं ध्यानेन दृष्टवान्, तदा ते सृष्ट्यर्थं भगवदिच्छया प्रकटीभूताः तदाह—

KAARIKA 1 Meaning: “The Vedas are “mental” in nature (Adhyaatmik)! The Brahman of sound (Sabda Brahman) is celestial in nature. The meaning of the words of the Vedas are made known, through the actual physical Vedas themselves.” (i.e the chantings of “Manthraas”)

In the first instance, for the sake of the origination of this Universe, the meditation on the “mental” Vedas was done! In other words, through meditation, the

VERSE 33 Meaning: “The master of all Prajaapatis

“mental” (Adhyaatmik) form of the Vedas was seen. Then, these Vedas got manifested, for the sake of protecting the creation, through the will and desire of our Lord. This is what is being told in the following verse.

कदाचिद्ध्यायतः स्रष्टुर्वेदा आसंश्चतुर्मुखात्।

कथं स्रक्ष्याम्यहं लोकान् समवेतान् यथा पुरा॥३४॥

VERSE 34 Meaning: “Lord Brahma, at some time, began to do meditation on the thought, “How will I be able, like before, in a very established and orderly (disciplined) way, do the creation of all these worlds, and in what manner and way? At this time, the Vedas got manifested, from His four faces!”

कदाचिदितिः। स्रष्टुर्विधातुः। ध्यायत इति प्रथमतो ध्याने प्रकटीभूताः, पश्चान्मुखात्। कदाचिदिति न सर्वकल्पेषु वेदोद्गमः। कथं स्रक्ष्यामीति ब्रह्मणश्चिन्ता वेदोद्गमे हेतुः। ध्यानमेवाऽऽह—कथं स्रक्ष्यामीति। समवेतान् मिलितान्। मिलितानां विवेचनमसाधारणलक्षणैरेव भवति। यथा स्थाण्वादयः पुरुषादिभ्यो वक्रकोटरादिभिर्विचिच्यन्ते, तथा श्रुत्युक्तलक्षणैः समवेता विविच्यन्त इति वेदोद्गमः॥३४॥

वेदार्थमपि चिन्तया अङ्गादिभिः सहोत्पादितवानित्याह—

SRI SUBODHINI: When Lord Brahma began to do “meditation”, he got the “Darsan” of the Vedas. Then, the Vedas got manifested from his four faces! The word “sometime” (Kadaachit) has been used to convey, that the Vedas do not get manifested, again and again, in each “Kalpa”. Neither, we can certainly say, as to when the Vedas got manifested i.e. at what time? The cause for the manifestation of the Vedas, was the anxiety and worry of Lord Brahma, as to how, this creation will be made, and given shape to? Then only, he began to meditate, as to how this creation should be done! In the “creation”,

Sri Vidurji now asks the question, regarding the

several objects/beings are made to get originated, and it's "solution" can, at best be, only extraordinary! — as, for example, the pillars are totally different from the humans! This division has to be provided for! In the same way, through the description of the "attributes", as told in the Vedas, all these "mixed" items/materials were provided (described) for! This is the reason, for the rise and origin of the Vedas.

Lord Brahma, after completing this "meditation", manifested the Vedas, along with their "parts" (Vedanga) and "meanings" (Artham) — as per the following verse.

चातुर्होत्रं कर्मतन्त्रमुपवेदनयैः सह।

धर्मस्य पादाश्चत्वारस्तथैवाऽऽश्रमवृत्तयः॥३५॥

VERSE 35 Meaning: "Apart from the above, Upavedas, Nyayasastra (science of logic), Hota, Udgata, Adhwaryoo and Brahma — the various vedic actions of these 4 main "priests" (Ritwija), the expanded and the detailed nature of sacrifices (Yagna), the four feet of "Dharma" and the 4 stages (Aashraman) of one's life, and their respective "occupations" (i.e. duties) — all these got originated, from the faces of Lord Brahma."

श्रीसुबोधिनी : चातुर्होत्रमिति। चत्वारो होतारो यत्र। ब्रह्मा होताऽध्वर्युरुद्राता एते चत्वारो होमसाधनम्, अनुज्ञाशस्त्रहोमस्तोत्रैस्तत्कर्म चातुर्होत्रम्। तन्त्रमिति विस्तरः। उपवेदा आयुर्वेदादयः। नया नीतिशास्त्राणि, पुराणन्यायमीमांसाधर्मशास्त्राणि वा। धर्मस्य चत्वारः पादाः, सत्यं तपो दया दानमिति। आश्रमाणां ब्रह्मचर्यादीनां प्रत्येकं चतस्रो वृत्तयः। चतुर्मुखादासन्निति सर्वत्राऽनुषङ्गः,॥३५॥

प्रमादाद्वेदनिर्गमने नियमेनेष्टं न सिद्ध्यतीत्यवश्यं ब्रह्मणैव, हृदये प्रकटा वेदाः, मुखेन निर्मिता इति वक्तव्यम्। तत्रापि पूर्वादिक्रमेणाऽन्येन वा वेदाः सृष्टा इति वक्तव्यम्। तथा सति वेदादीनां क्रमः सिद्ध्येत, अन्यथा कर्मापेक्षया

क्रमकल्पनायां यजुर्वेदः प्रथमो भवेत्, प्रधानपरे वा ब्रह्मणो वेदोऽथर्वाङ्गिरसात्मकः प्रथमः स्यात्। अतः क्रमाध्ययनमन्यथा स्यात्। तथोपवेदादीनाम्। अतो विदुरः क्रमं पृच्छति—

SRI SUBODHINI: In the performance of a sacrifice, there are 4 main “priests”, who will conduct the sacrifice viz. (1) Brahma, (2) Hota, (3) Adhwaryoo, (4) Udgatha. These were originated now.

The four “detailed” tasks involved in the performance of sacrifices are; (1) acceptance (Anugna), (2) Sastra (instruments), (3) Homa (actual sacrifice) and (4) Stotram (praise). The word “Tantra” is used to indicate the expansion and detailed manifestation of all these!

Ayurveda and others are called as “Upavedas”. “Nyaya” indicates the science of justice (logic too) or to the Puraanaas, Nyaya, Meemaamsa and the Dharma Sastras. “Dharma” has four feet as it’s basis viz. (1) Sathyam (truth), (2) Tapas (penance), (3) Daya (compassion to all) and (4) Daana (charity). The four “stages” (Aashraman) have 4 types of “occupations” (duties) — All these got manifested, from the four faces of Lord Brahma. Due to this, all these are interconnected with each other, at all times!

If the Vedas had got manifested through “ego and pride”, then following it’s “orders”, will not lead to the attainment of the desired results. But, the desired and good “effects and benefits” are seen i.e. they occur certainly! Hence, Lord Brahma, inspired through his inner mind (i.e. our “indweller” Lord) got the Vedas and others manifested, through his “mouths”. The Vedas were made in the proper order. Otherwise, “Yajurveda” would be considered, as the first one!

Sri Vidurji now asks the question, regarding the

“order” (Krama) through which the Vedas got originated. This is done, with a view to get clarification, as to the “order”, with which the Vedas and others are supposed to be “studied” and practiced — with a view to avoid “violations”!

विदुर उवाच।

स वै विश्वसृजामीशो वेदादीन्मुखतोऽसृजत्।

यद्यद्येनाऽसृजद्देवस्तन्मे ब्रूहि तपोधन ! ॥३६॥

VERSE 36 Meaning: “Sri Vidurji asked, “Lord Brahma is certainly the Lord (Swami) of all the creators of this Universe! When he created all these Vedas from your faces, can you please explain to me, Oh Lord! with your wealth of penance!, as to which Veda was manifested from which face? Kindly let me know this, out of your compassionate nature!”

श्रीसुबोधिनी : स वै विश्वसृजामीश इति। मुखतोऽ-
सृजदित्यन्तमनुवादः। तत्र हेतुरुक्तः। यद्यदिति प्रश्नविषयः।
देवतात्तत्प्रतिपादनत्वाच्छ्रुतेः स्वार्थं तत्सर्ग इति प्रयोजनं दोषाभावश्च निरूपितौ।
स्वात्मानं प्रति तदुपदेशाभावमाशङ्क्याऽऽह—मे इति। तपोधनेति संबोधनं
जन्मकर्मादिपरिज्ञापम्, ततः सर्वज्ञत्वान्मां प्रत्यपि वक्ष्यतीति॥३६॥

वेदानां क्रमं मुखक्रमं चाऽऽह—

SRI SUBODHINI: In the first part of this verse, whatever Sage Maitreya has told so far, has been retold! Sri Vidurji has now asked Sage Maitreya again his question as Lord Brahma, is the Lord of all creators of this Universe. The Vedas have also described the glory of Lord Brahma. The purport is, that the purpose of the Vedas, is to progress this creation of our Lord, and this entire creation is auspicious and “blemish free” (as it is a “Leela” of our Lord).

Sri Vidurji has used the syllable “Me” (me) to emphasize, that Sage Maitreya may tell “him” only, about the answers. The appellation of “sage, with wealth of penance” (Tapodhana) indicates, that Sage Maitreya had the full “knowledge” of all “births and actions”, and being omniscient, will let him know!

Through the next verse, the successive “order” of the Vedas, ie from which face, each of the Vedas got manifested, is being described.

मैत्रेय उवाच।

ऋग्यजुःसामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः।

शस्त्रमिज्या स्तुतिस्तोमं प्रायश्चित्तं व्यधात्क्रमात्॥३७॥

VERSE 37 Meaning: “Oh Sri Vidurji! Lord Brahma, respectively from his front (east), south, back and left faces, made the Rig, Yajur, Saama and the Atharva Vedas. In the same way, the Sastra (the tasks of “Hota” — the priest, Yijya (the tasks of the priest, Adhwaryoo), the “Stutisthoma” (the task of the priest, Udgata) and Praayaschitra (the task of Brahma, the priest), were also manifested!”

श्रीसुबोधिनी : देवता, द्रव्यसंबन्धः, देवतास्तोत्रम्, यागाभ्यनुज्ञा चेति यागानामर्थतः क्रमः। पूर्वादिमुखक्रमस्तु पाठार्थमुपयुज्यते। तेषां चतुर्णां विनियोगमाह—शस्त्रमिति। शस्त्रं हेतुः; इज्या यजिरध्वर्योः, यजुर्वेदकृत्यम्; स्तुतिर्देवताया उद्गातुः; सामवेदकृत्यम्। प्रायश्चित्तं ब्रह्मण इति, ‘प्रायश्चित्ते ब्रह्माणम्’ इत्याश्वलायनसूत्रात्, एवं सप्रयोजनान् वेदान् पूर्वादिमुखैः सृष्टवानित्यर्थः॥३७॥

वेदोपयोगिपदार्थान् वक्तुं पुराणानि सृष्टवानित्याह—

SRI SUBODHINI: The celestial deities, the materials, which are related to the sacrifices, the “praises” to

be done to propitiate the celestial deities, and the "acceptance" (agreement) of the priests to do the required sacrifices — these are the meaningful steps, for the performance of a sacrifice. The word "Sastra" is the task of the priest Hota; the task of "Yijya" i.e. actual performance of the sacrifice, is the task of Adhwaryoo. Both of these, pertain to Yajurveda. The priest "Udgaata" sings the "praise" of the celestial deities, through the chanting of "Saamaveda". Acts of reparations or repentance is the task of Brahma (for those wrong actions, and if any important task is forgotten to be done). This task of doing "repentance" is done, as per the Aaswalaayana Sutra. In this way, all the Vedas were made by Lord Brahma, with it's benefits and usefulness.

The Puraanaas were also made, with a view to explain the materials and objects, which are seen as useful, for the conduct of the Vedas — as per the following verse.

इतिहासपुराणानि पञ्चमं वेदमीश्वरः।

सर्वेभ्य एव वक्रेभ्यः ससृजे सर्वदर्शनः॥३८॥

VERSE 38 Meaning: "Then, Lord Brahma, who could see everything (past, present and future events) and with a view to fulfill all the "tasks" required to be done, from all his faces, created the epics and the Puraanaas, which are considered as the 5th Veda."

श्रीसुबोधिनी : इतिहासपुराणानीति। सर्वोपयोगित्वान्नाऽत्र क्रमो विवक्षितः, अतः सर्वेभ्य एव वक्रेभ्यो निर्ममे। सर्वदर्शन इति सर्वेषामेव वर्णानामवर्णानां स्त्रीशूद्रद्विजबन्धूनामुपयोगं पश्यन् पुराणं सृष्टवान्। चिन्त्यमेतत्॥३८॥

चातुर्होत्रादीनामप्युद्देशात् तेषामप्युत्पत्तिक्रममाह"

SRI SUBODHINI: The epics and the Puraanaas will

be useful for everyone. Hence, there was no necessity for an "orderly" way of time and place for their origination. Hence, Lord Brahma manifested all the epics, and the Puraanaas, from all his faces.

The appellation of "Sarva Darsan" indicates, that (as per our Sri Mahaprabhuji) Lord Brahma desired, that all the desires and tasks of all castes, non-caste persons, women, Sudraas, Brahmins and all others should be fulfilled. In this way, keeping this common welfare of everyone in mind, Lord Brahma created the Puraanaas! This is indeed, a matter worthy of our contemplation.

"Agnihotra" (fire worship) and it's 4 ways of offering of "oblations", are also explained. Their origin is described (i.e. the way) in the following verse.

षोडश्युक्थौ पूर्ववक्रात्पुरीष्यग्निष्टुतावथ।

आप्तोर्यामातिरात्रौ च वाजपेयं सगोसवम्॥३९॥

VERSE 39 Meaning: "In the same way, the various sacrifices of Shodasi and Uktha; Pureeshi and Agnihshstoma; Aaptoryaama and Atiraatra; Vaajapeya and Gosava — these pairs (two each) of sacrifices were also created from the front face of Lord Brahma."

श्रीसुबोधिनी : षोडश्युक्थाविति। 'अप्यग्निष्टोमे राजन्यस्य गृहीयात्' इति श्रुतेः 'न वै षोडशी नाम यज्ञोऽस्ति' इति च सर्वोपयोगित्वात् षोडशी प्रथमतो गृहीतः। तथोभयस्यापि सर्वोपयोगित्वम्। तावुभौ पूर्ववक्रात् ससृजे। अग्निष्टुदग्निष्टोमः, पुरीष्या अग्नयश्चयनात्मकाः, पुरीषमस्यास्तीति पुरीषी, पुरीषी च अग्निष्टुच्च पुरीष्यग्निष्टुतौ, स समासान्तः (?)। आप्तोर्यामोऽतिरात्रस्यैव भूमा, सविशेषोऽतिरात्र इत्यर्थः। वाजपेयोऽपि स्वतन्त्रो महाफलः। गोसवश्च गोसत्रम्। तयोरपि सहभावः॥३९॥

धमस्यैते चत्वारः पादा विद्यादय इति—

SRI SUBODHINI: In the "Agnistoma" sacrifice, the warrior class have to be involved (or accepted) — this is as per the Vedas i.e. this sacrifice can be done, by the members of the warrior class (i.e. only they have the authority). There is no sacrifice, by the name of "Shodasi". Even then, why this has been mentioned? Removing this doubt, it is said, that this "Shodasi" has been mentioned as the "first" one, because this is found to be useful for everyone. Though "Agnistoma" and "Shodasi" are found to be useful, even then, "Shodasi" has been mentioned as the "first" one, and both of them, were originated from the front face! The word "Puresha" denotes to the sacrifice where "water" is given, the highest importance. The "Atpoparyaya" sacrifice is akin to the sacrifice known as "Atriraatra". Both of them are done together. "Vajapeya" sacrifice gives great results or benefits. The "Gosava" sacrifice pertains to the materials from the cows. Both the "Gosava" and the "Vajapeya" sacrifices have got manifested together.

Through the next verse, it is explained, that "Dharma" has 4 feet viz. "Vidhya" (knowledge) and others.

विद्या दानं तपः सत्यं धर्मस्येति पदानि च।

आश्रमांश्च यथासंख्यमसृजत्सह वृत्तिभिः॥४०॥

VERSE 40 Meaning: "Knowledge (compassion) charity, penance and truth are the 4 feet of "Dharma". The types of "occupations", together with their allotted "duties", were also originated, in the same way, by Lord Brahma."

श्रीसुबोधिनी : विद्या ज्ञानम्। दानं तुलापुरुषादि। तपः कृच्छ्रादि। सत्यं सत्यभाषणम्। पदानीति पदशब्दः। चकारादन्येऽपि धर्मपादा भगवद्रूपत्वाद्धर्मस्य सन्तीति ज्ञापितम्। आश्रमांश्चाऽसृजत्सह वृत्तिभिरिति।

वृत्तिचतुष्टयसहित एकाश्रम एकस्मान्मुखाज्जात इति ज्ञापितम्॥४०॥

तत्र ब्रह्मचारिणो वृत्तिचतुष्टयमाह—

SRI SUBOHINI: Knowledge (Jnana), charity — giving of wealth in charity, penance (like “Krichchra” and others), truth (to speak truth) — these are the 4 feet of “Dharma”. But, the word used here, is plural viz. “Padaani” (feet) to indicate, that there are many other “feet” also for “Dharma”. (like compassion). Dharma is our Lord’s own “form” only (Bhagawadroopam). Hence, no one can count it’s various facets. Lord Brahma’s face also, now, originated the 4 “occupations”, along with their particular duties and tasks.

Of the “occupations” (Aashram), the 4 tasks or duties of the celibate and the householder, are being described through the following verse.

सावित्र्यं प्रजापत्यं च ब्राह्म्यं चाऽथ बृहत्तथा।

वार्ता संचयशालीनशिलोज्छ इति वै गृहे॥४१॥

VERSE 41 Meaning: “Saavitryam (the three days of observances. immediately after the thread ceremony and initiation into the Gayathri Manthram), Praajapathya:, “Brahma and “Brihat” — these 4 duties (occupations) belong to the “celibate”! Vaartasanchaya, Saaleena, Siksha and Siloncham — these 4 occupations pertain to the householder.”

श्रीसुबोधिनी : सावित्र्यमिति। सावित्र्यमुपनीतस्य गायत्रीशिक्षाकालो मौनादिसहितस्त्रिरात्रात्मकः। ततः संवत्सरपर्यन्तं प्राजापत्यं वेदव्रतात्मकम्। ब्राह्म्यं वेदग्रहणात्मकम्। बृहन्नैष्ठिकम्। गृहस्थस्य वृत्तिचतुष्टयमाह—वार्तेति। वार्ता कृष्यादिचतुष्टयम्। संचयोऽध्यापनादिना प्राप्तधनस्य संग्रहः। शालीनमल्पधान्ययाचनम्; यायावर इत्यर्थः। शिलोज्छ इति। शिला खले धान्यानां हस्तेनैकैकश उद्धारः; उज्छनं गृहस्थानां गृहे कण्डनादिस्थाने

पतितधान्यादीनां ग्रहणम्॥४१॥

वनस्थानां वृत्तिचतुष्टयमाह—

SRI SUBODHINI: The boy, who has got initiated into the “thread” ceremony, is supposed to observe “silence”, for three nights, and get instructions on the “Gayathri Manthram”. This “time” is called as “Saavitra”. He is also required to observe 1 year of vow, (Vedavrata) and this is called as ‘Prajapathya’. Study of the Vedas — this is called as “Braahmyam”. “Brihat” means observance of strict continence. These are the 4 duties of a celibate!

The 4 duties of the householder are now explained. They are (1) Sanchaya — to teach others and get money as fees, (2) Saaleena = to beg for food (Bhiksha), (3) Silouncham — wherever “grains” are cleared in the homes of householders — to pick up those fallen grains, one by one, and consume these only, as one’s “food”.

The four main duties of the (1) Anchorite and (2) the Sannyasi are being explained.

वैखानसा बालखिल्यौदुम्बराः फेनपा वने।

न्यासे कुटीचरः पूर्वं बह्वोदो हंसनिष्क्रियौ॥४२॥

VERSE 42 Meaning: “During the stage of being an “Anchorite” (Vaanaprastham) there are four duties viz. (1) Vaikhaanasa, (2) Baalakhilya, (3) Oudumbara and (4) Phenapa. For the “monks” (Sanyaasis) the four occupations are (1) Kuteechara, (2) Bahwoda, (3) Hamsa and (4) Paramahamsa (Nishkriya)”

श्रीसुबोधिनी : वैखानसा इति। विखनसा ब्रह्मणा यानि भगवद्भजनादीनि वैखानससूत्रे उपदिष्टानि, वने स्थित्वा, तत्कर्मकर्तारो वैखानसाः, दैवादागतवृत्तिजीविनः। बालखिल्यास्तपस्विनः

पञ्चाग्न्यादिसाधकाः सूर्यपक्वान्नभक्षका वनस्था वन्यान्नाश्च। औदुम्बरा
 नखलोमादिस्थापका मलधारिणो वृक्षफलोपजीविनश्च। नियतारण्याः फेनपाः,
 वायुजलभक्षाः। तपोवनादिवासः पूर्वसिद्धोऽनुवर्तत एवेति। न्यासिनां
 वृत्तिचतुष्टयमाह—न्यास इति। न्यासे संन्यासे, कुटीचरः पूर्वं निरूप्यः।
 पञ्चसप्तत्यूद्धवं संन्यासे आयुर्भागक्रमेणाऽऽश्रमचतुष्टयपक्षे नित्यसंन्यासो
 भवति। तत्र ब्राह्मण्यम्, वयः, पूर्वाश्रमानन्तर्यं च प्रयोजकम्, न ज्ञानादि।
 षट्त्रिंशदाब्दिकं ब्रह्मचर्यमिति वेदाध्ययनकालपक्षोऽपि विकल्प्यते।
 ‘चतुर्थमायुषो भागमुषित्वाऽऽद्यं गुरौ द्विजः। द्वितीयमायुषो भागं
 कृतदारो गृहे वसेत्।’ इति मनुवाक्यात्प्रत्येकसमुदायपक्षौ निर्णीतौ। तत्र
 समुदायपक्षो नित्यः। आश्रमचतुष्टयमपि क्रमेण ब्राह्मणेन कर्तव्यमिति
 तदेवाऽत्र ब्रह्मणा निष्पादितमित्युच्यते। प्रत्येकपक्षः काम्यः।
 केचिदधिकारभेदेनाऽऽहुः—साधारणानां चतुष्टयमिति। ऊर्ध्वरेतसां भक्तानां
 ब्रह्मचर्यं नैष्ठिकम्, एक एवाऽऽश्रमस्तेषाम्। तथा सर्वथा
 वैराग्यरहितस्योत्कटकामस्य गार्हस्थ्यमेव उपकुर्वाणो भूत्वा यथाशक्ति
 वेदानधीत्य, विहितप्रकारेण कृतदारो भूत्वा, यावज्जीवमग्निहोत्रं जुहुयात्।
 किं बहुना, शरीरसंस्थापर्यन्तं धृताग्निहोत्रमपि तस्य विहितम्। अतः
 एवाऽऽपस्तम्बकारेण सर्वे आश्रमास्तुल्या निरूपिताः, सर्वत्रैवाऽव्यग्रः
 सिद्ध्यतीति। प्रजानिन्दावाक्यानि चोर्ध्वरेतसां प्रशंसापराणि योजितानि,
 अन्यथा श्रुतीनामन्योन्यविरोधः स्यात्। एकदेशेनाऽपि श्रुतीनां बाधो ब्राह्मणानां
 न कर्तव्यः। तथा वानप्रस्थे यथाशक्ति ब्रह्मचर्येण वेदाध्ययनं विधाय
 देहपातर्त्यन्तं वने वासं तपश्च कुर्यात्। न्यासेऽपि पूर्वजन्मनि आयुर्भागक्रमेण
 कृतन्यासः प्राप्तज्ञानश्च दृढवैराग्यो निरन्तरमात्मचिन्तकः, भगवत्प्रेमाभावात्
 सतां गृहे पुनरुत्पद्यते। तस्योत्पत्तिसंबन्धात्पूर्वज्ञानं तिरोहितमिव भवति;
 तदोत्तरत्र जन्मन्युपनीतः। वेदाध्ययने क्रियमाणे, पूर्वज्ञानमुद्बुद्धं भवति
 तदा ‘यदहरेव विरजेत्तदहरेव प्रव्रजेत्’ इति श्रुत्यर्थः कर्तव्यो भवति। तदा
 देहपातपर्यन्तं स एवाऽऽश्रमः परिपालनीयो भवति, अन्यथा पतितः
 स्यात्। ततोऽप्युपनयनात्पूर्वमेव पूर्वज्ञानवैराग्याणामुद्बोधेऽनाश्रमी भवति,
 यथा सनकादिः शुकादिर्वा। स वेदे निन्दितो भगवच्छास्त्रे च। अत एव

and these have only one stage in their lives viz. the life

ब्रह्मणः सनकादिषु क्रोधः। ब्रह्मपुत्रा अपि भूत्वा मानुषभावमापन्नाः, ततोऽपि दैत्यत्वम्। प्रह्लादरूपा जाताः, तत्रापि क्लेशः। शुकस्तु इमं बाधकमवगत्य पूर्वजन्मनि ज्ञानादिसिद्धावपि रूपद्वयं विधायैकेन रूपेण ब्रह्मचर्यं वेदानधीत्य, गार्हस्थ्ये पुत्रानुत्पाद्य, पुनरैक्यं प्राप्तः; देहपातपर्यन्तं भगवत्परो जातः। सोऽत्र मर्यादायां वैदिकमार्गे न गण्यते। तत्र य आयुर्भागक्रमेण चतुष्टयं करोति, स वनवासानन्तरं पुत्रादिनिर्मितकुट्यां पुत्रादिभिरेव परिपाल्यमान आतमचिन्तकः कुटीचरो भवति। वनस्थो भूत्वा पुत्राद्यपेक्षां परित्यज्य स्वतन्त्रतया यदि संन्यासं कुर्यात्, तदा स बह्वोदो भवेत्। क्वचित्तीर्थविशेषे सर्वनिरपेक्षस्तीर्थवासी भवेत्। तत्र वने पक्षद्वयम्—यदि सभार्यः साग्निरवनं गच्छेत्, तदाऽग्रे पुत्रेषु भार्या स्थापयित्वा स्वयं कुटीचरो भवेत्; यदि पूर्वमेव भार्यादिस्त्यक्तो भवेद्वनवासार्थमेव, तदा तावत्तपः कृत्वा अग्रे संन्यस्य बहूदकोभवेत्। यदि ब्रह्मचर्यानन्तरमेव पूर्वोक्तप्रकारेण ज्ञानादिसंपन्नो भवेत्, तदा संन्यासे हंसो भवेत्। सर्वत्र तीर्थेषु एकरात्रविधिना निरपेक्षः परिभ्रमेत्। तस्य मौनानीहानिलायामा दण्डा नित्याः। ततोऽपि पूर्वजन्मन्येव सिद्धज्ञानादिर्हंसो भूत्वा यो प्रियते, स उत्तरत्र योगभ्रष्टो महतां गृहे उत्पन्नः प्राप्ताद्विजातिसंस्कारो जडभरतवत्तिष्ठेत्, स निष्क्रियः। तस्य तु मुक्तमाच्छादनं न लिङ्गं प्रकटम्, तस्यैव ऋषभवच्चर्या। तस्य लोकसंबन्धे पातित्यम्, यथैवाऽलौकिकः। तस्य सिद्धिः, स सर्वोत्तमः। तस्य धर्मं न हीनः कुर्यात्। तस्मादधिकारव्यवस्थयैव वृत्तिचतुष्टयमाहुः—यद्युत्तमं कर्तुं न शक्नयात्, तदा प्रथमोऽपि प्रथमं कुटीचरो भूत्वा क्रमेण निष्क्रियो भवेदिति सिद्धान्तः। तथा पूर्वाश्रमेष्वपि पूर्वमुत्तमां गतिं व्रजेत्; आश्रमान्तरेषु वा उत्तमा गतिं व्रजेदिति॥४२॥

एवमाश्रमान्निरूप्य 'उपवेदनयैः सह' इति निरूपणात् नीतिभेदान्निरूपयति—

SRI SUBODHINI: Lord Brahma gave instructions on the "Vaikhaanasa Sutrās", in which he has given "advice", as to the ways of worshipping our Lord (and doing

service to Him). Those persons, who do these “duties” of worship and service while remaining in the forest — these are known as “Vaikhaanasa”. They depend, for their livelihood, on whatever is got by them accidentally — as per the will and desire of our Lord! Those, who do intense penance, are called as “Baalakhilya”. They take recourse to do penance with “5 fires”. They eat only food cooked by the “sun”. They stay in the forest, and eat the food, which is available, in the forest only. “Oudumbaru” occupation involves the non-cutting of nails and hair. They do not clean themselves also. They eat the fruits of trees only, and live in the forest. Those, who live only, through wind and water, are called as “Phenapa”, and they also live in the forest only. Up to now, the occupations of the “Anchorites” have been explained.

The duties and occupations of the “monk” (Sannyasi) are now described. The first category is “Kuteechara”. It is said, that no sooner a person attains the age of 75 years, he is supposed to be a “monk”, on a daily basis! 36 years of practicing celibacy is used to learn the Vedas. A twice-born should live 1/4th of his life in the house of his Guru. During the second part, he should live in a “home”, after marrying. As per the orders of Manu, each of the stages in life, and of main “occupations”, have been determined, in an detailed and orderly way! It is also mentioned, that all the 4 stages in life, must be observed by all, and especially by the Brahmins, without fail. All these occupations have their own goals and desires.

The ordinary folk have these 4 stages in life. But, those persons, who are “Yogis or Bhakthaas”, are supposed to observe “continence”, on a permanent basis, and these have only one stage in their lives viz. the life

of a celibate! Those, who are full of desires and lack, at all times, detachment, for these, there is only, on a permanent basis, the stage of being the “householder”! Those persons should confer benefits on everyone (i.e. help everyone) by remaining as a “householder”. They should also learn the Vedas and the scriptures. They should marry, as per the Vedic rites. They should perform the “Agnihotra” sacrifice, till their death. The scriptures enjoin a “householder” to worship the “fire”, till death. In the Aapasthambha Sutra, it has been mentioned, that by observing all the four stages in life (as also the 4 main occupations) everyone will attain their due “benefits”, without much stress, (if the duties involved, are performed properly).

The Brahmins should never condemn or violate the Vedas. In the same way, during the “Vaanaprastha” time (Anchorite stage), as per one’s capacity, one should observe “continence”, and study the Vedas. Till the body lasts, one should live in the forest and do penance.

During the “Sannyasa” stage, a person should attain “Jnana” (knowledge). His detachment should be “ripe”, and he should do contemplation on the “Aatma” at all times. But, if there is no “love” or “Bhakthi” to our Lord then this “Sannyasi” will have to take further “births”. But, he gets born in the house of noble saints and “Bhakthaas” of our Lord. The “Jnana” secured in the previous life, becomes “opened up”, in this life, after the holy thread ceremony. He then studies the Vedas. He, has the duty to “renounce”, on the same day, he gets total “detachment”. If this person gets “detachment”, even before his thread ceremony, then he is called as “Anaasrami” (without an “Aashram”) — like Sanakaadi brothers, Sri Sukadeva. Of course, this sort of “no

Aashram", has been condemned in the Vedas, and the Bhagavat Sastra. Due to this reason only, Lord Brahma got anger on the Sanakaadi brothers, and it is said, that due to this "anger", though they were Lord Brahma's sons, they attained the "human" attributes and way of thinking! They had to attain the nature of being "demons" also later! They took the form of Prahlaada also, and had to undergo a lot of difficulties! Sri Sukadeva had secured the "Jnana", in his previous life. He always had two "forms". Through one form, he observed the "celibate" life, he studied the Vedas. Later he took the life of a householder and had sons. Afterwards he merged both the "forms", and till he lived, he became totally devoted to our Lord. This sort of life is not counted as "Vedic or orderly" way of life, and it is "unique"

The person, who lives in the forest, can live in the huts or houses, made by their children, for their sake, and the children also can look after them. They live in the forest, only doing contemplation on the "Aatma". These "monks" are called "Kutecharaas".

Those "monks" who go away into the forest, and not depend on their children (live independently) are called as "Bahoodaka" (Bahwoda). If they have no desires or wants or they continue to live in a pilgrim center, then, they are called as "Theerthavaasi".

In the forest, a person can live with his wife, and he carries the "fire", which he worships daily, along with him. Later, he may leave his wife, with his sons, and go alone into the forest. If he had given up his wife, even earlier, and had also become a "Sannyaasi", then he should take to penance. Some rare saints, who take to Sannyasa, immediately after the celibate life (i.e. not

marry), they become "Hamsaashrami". They roam to all the holy places. Conquering all their desires, they should live, in one place only, during the night!

These "Hamsaashrami" Sannyasis should observe silence, conquer all desires and wants, put up with wind, heat and cold. These three "observances" are permanent. They continue their "knowledge", secured from their previous births, and give up their bodies. In their next birth, they take their birth in noble saintly homes, and after getting purified, through the ceremonies of a "twice-born", they may live like the Sage Jada Bharata. These saints are called as 'Paramahamsas', as they give up wearing clothes also. Some persons say, that these noble saints have no "Aashrama" at all. Like Lord Rishabhadeva, they observe their practices. To the "world" they look like "fallen" and "lost" (Patita) — like a person, who has no knowledge at all! But, everyone should not follow this. That is why, the orderly functioning on the 4 occupations pertaining to "Sannyasa", have been prescribed here. If a monk cannot follow, the highest and the best system, then let him follow the first system viz. "Kuteechara" system, and gradually step by step, become a "Paramahamsa" (action-free) Saadhu! This is what is provided by the scriptures. In the same way, in the previous "stages" of life also (Brahmacharyam, Grihastham etc.), a person should, step by step, attain better and greater progress and "stages".

In this way, after explaining the "Upavedas" and others, through the next verse, the system of rules of justice, and the various "actions" involved therein, are being explained.

brothers, Sri Sukadeva. Of course, this sort of "no

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिस्तथैव च।

एवं व्याहृतयश्चाऽऽसन्नप्रणवो ह्यस्य हृद्गतः॥४३॥

VERSE 43 Meaning: “In the same way, the system of “Anweekshiki, Trayi, Vaarta and the rules of punishment — these four systems of “knowledge”, and the 4 “Vyaahruties” — all of these got manifested, from the faces of Lord Brahma. From the space of his heart, the glorious “OMKAARA” got manifested.”

श्रीसुबोधिनी : आन्वीक्षिकीति। अन्वीक्षणमन्वीक्षा, तत्संबन्धिनी नीतिर्मर्यादा, आन्वीक्षिकीत्युच्यते। एषा नीतिर्ब्राह्मणानामेव, तत्राप्याश्रमश्रेष्ठानाम्। त्रयी वेदत्रयी, वेदानुसारव्यवहारः कर्तव्यः, यज्ञाः कर्तव्याः, याजनादि च वृत्तिः। क्षत्रियाणां मुख्यैषा वृत्तिः। वार्ता चतुर्विधा, कृषिगोरक्ष-वाणिज्यकुसीदात्मिका, वैश्यानां मुख्या। दण्डनीतिर्दण्डप्रकारः, दण्डनार्थं वा नीतिः। यद्यप्ययं राजधर्मः, तथापि शूद्रेष्वेव दण्डः सर्वथा कर्तुं शक्यत इति तेषु प्रतिष्ठितः। एवं चतुर्धा नीतिः। यद्यप्यान्वीक्षिकी आत्मविद्या; त्रयी च वेदत्रयम्, यज्ञाश्च तदर्थः; ते पुनर्नीतिमध्ये न वक्तव्याः; तथापि तेषां लौकिकेऽपि ब्राह्मणादीनां परमहंसादीनां वा अन्वीक्षणादिरेव कर्तव्यः, न तु सर्वथा लौकिक इत्येतदर्थं नीतिशास्त्रेऽपि तयोरुपनिबन्धम्। तथैव चेति पूर्ववत्, पूर्वादिमुखैरेवोत्पन्ना इत्यर्थः। एवं सात्त्विकबुद्ध्यावाध्यात्मिकत्वेन वेदाद्युत्पत्तिमुक्त्वा, आधिदैविकं शब्दब्रह्मस्वरूपं निरूपयितुं प्रथमतो व्याहृतानामुत्पत्तिमाह—एवं व्याहृतय इति। यद्यपि वेद एव गायत्री, व्याहृतयः, प्रणवश्च निरूपिताः। समष्टिव्यष्टिभेदेन चतुष्टयम्। सप्तव्याहृतिपक्षेऽपि अष्टमस्त्रयाणां समष्टिः। चकारादग्रे प्रणवोऽपि। तस्य चतुर्विधत्वाभावात् केवलं स हृद्गतो हृदयादेव प्रकटीभूतः। अत एव ब्रह्मण न प्रणव उच्चारितः, किन्तु ‘ॐकारश्चाऽथशब्दश्च द्वावेतौ ब्रह्मणः पुरा। कण्ठं भित्त्वा विनिर्यातौ तेन माङ्गलिकावुभौ’ इति वाक्यात् प्रणवः स्वयमेव निर्गतः॥४३॥

सप्तच्छन्दसामुत्पत्तिमाह—तस्योष्णिगासीदिति साङ्ख्येन—

SRI SUBODHINI: “Anweeksha” means the rules of

justice of orderly conduct (Maryaada Neeti). This pertains to the Brahmins only, and that too, is enjoined on the best and noblest among them. "Veda Trayi" means conducting oneself, as per the Vedas — like the way "sacrifices" are done. Doing "sacrifices", through wealth and materials, is the main duty of the warrior class.

The "living" of the "Vaisyaas" (business community) is based on 4 types. (1) Farming, (2) protection of cows, (3) business and (4) by interest — lending of money.

The art of giving punishment, pertains to the kings and rulers. Usually, this is practiced by the Sudraas often. In this way, the rules of justice are of 4 kinds viz. (1) Anweekshiki or the knowledge of spiritual science (Aatma vidhya). (2) Trayi = the three Vedas. (3) Yagna = sacrifices and (4) The art and science of "punishment" (Dandaneeti). Both the noblest of Brahmins, and the "Paramahamsa" Saadhus are enjoined to do only "contemplation on the Aatma". They should not waste their time on worldly affairs!

Thus, this "Aatma Vidhya" also got manifested from the front face of Lord Brahma. As the Vedas are "spiritual-mental" in nature, they got manifested from the "Satwik" intellect.

The Brahman of sound is "celestial" in nature. For this sake, firstly, the origin of "Vyaahruties" (this means, "sound" (Sabdam)) is spoken. In the Vedas, both the Gayathri Vyaahruti and the "OM" Manthra (Pranavam) have been explained. From the division, between the "whole" and the "individual" (Samashti and Vyakthi), the "Vyaahruti" are 4 in number. the 7 "Vyaahruties" (like Bhoo, Bhuvaha, Swaha, Mahaha, Janaha, Tapaha and Sathyam) many people say, that all these 7 are, the upper

7 regions! The syllable “Cha” (and) denotes that, at first, the glorious “OM” Manthram got manifested. This is of 4 types, and it remained only, in the heart of Lord Brahma! From here, it got originated. Hence, Lord Brahma did not chant this ‘Pranava Manthram’, through his mouth. Both the sounds of “Atha” and “OM” came out, cutting open the neck of Lord Brahma. Due to this, the glorious “OM” Manthram, came out of his heart, on it’s own!

The origin of the 7 “Chandas” (metres) is being told through the following verses.

तस्योष्णिगासील्लोमभ्यो गायत्री च त्वचो विभोः।
 त्रिष्टुम्मांसात्सुतोऽनुष्टुब्जगत्यस्थः प्रजापतेः॥
 मज्जायाः पङ्क्तिरुत्पन्ना बृहती प्राणतोऽभवत्॥४४॥

VERSE 44 Meaning: “From Lord Brahma’s hair came “Ushnik”; from the skin came “Gayatri”; from the flesh, came “Trishtup”; from the muscle, came “Anushtup”; from the bones, came “Jagati”; from the marrow, came “Pankthi”, and from the vital air, came “Brihati” metres. In this way, all the “metres” got originated, from the various parts of Lord Prajaapati.”

श्रीसुबोधिनी : लोमभ्यश्चर्मभ्य उष्णिगासीत्। एतानि सप्तच्छन्दांसि न्यूनाधिकभावमापन्नानि। तत्रोत्पत्त्युपपत्तिभ्यां गायत्री बृहती च श्रेष्ठे। तत्र चतुर्विंशत्यक्षरा गायत्री, अष्टाविंशत्यक्षरा उष्णिक्, द्वात्रिंशदक्षरा अनुष्टुप्, षट्त्रिंशदक्षरा बृहती, चत्वारिंशदक्षरा पङ्क्तिः, चतुश्चत्वारिंशदक्षरा त्रिष्टुप्, अष्टाचत्वारिंशदक्षरा जगती। तत्र गायत्री त्रिपदा, अन्याश्चतुष्पदाः। तत्र उष्णिक् सप्ताक्षरपादा भवति, अतः प्रथमं निर्दिष्टा। अथवा, उत्पत्त्याऽत्र विचारः कर्तव्यः। तत्र ब्रह्मणः शरीरे धातूनां स्थूलसूक्ष्मभेदेन छन्दसां स्थूलसूक्ष्मभेदौ। क्रमश्चोत्पत्तौ धातुक्रमेणैव। उत्पत्तिविचारे सोमाहरणाद्गायत्री प्रतिष्ठिता। उपपत्तिविचारे अल्पाक्षरापि बृहती सर्वेभ्यश्छन्दोभ्यो महत्त्वात् बृहतीति नाम

प्राप्तवती, 'स बृहतीमेवास्पृशत्' इत्यादिश्रुतौ बृहत्या माहात्म्यप्रतिपादनात्। प्राणतस्तस्या उत्पत्तिरुच्यते, सर्वोपरि च। अस्थनां बाहुल्याज्जगत्या उत्पत्तिः। तदपेक्षया मांसस्य हीनत्वात् ततस्त्रिष्टुबुत्पत्तिः। ततो मज्जा हीनेति ततो हीनायाः पङ्केरुत्पत्तिः। मध्ये बृहती निरूपितैव। स्नुतः स्नायुतोऽनुष्टुबुत्पत्तिः। त्वंगपेक्षया चर्मणामाधिक्याल्लोम्नां स्पष्टमेवाऽऽधिक्यदर्शनात् बहिःस्थितत्वेन उष्णिक् प्रथमतो निरूपिता। मज्जापेक्षयापि प्राणानामन्तःस्थितत्वात् पञ्चात्रिरूपणम्॥४४॥

एवं सामग्रीं विनिरूप्य शब्दब्रह्मणो देहं विनिरूपयति—
स्पर्शस्तस्याऽभवदिति सार्द्धेन—

SRI SUBODHINI: From the hair, which were originated, from the skin, came the "Ushnik" metre. These 7 metres, either became short or long. Among these, both "Brihati" and "Gayathri" metres are considered, as the "best".

Among these, "Gayathri" has 24 letters; "Ushnik" has 28 letters; there are 32 letters for "Anushtup"; "Brihati" has 36 letters; "Pankthi" has 40 letters; "Trishtup" has 44 letters and the "Jagati" metre has 48 letters. Among these, the "Gayathri" metre has "three parts" (Paada). All others have 4 "parts" (Paada). Among those, the metre "Ushnik" has 7 "two lettered parts". Hence, it is referred to, as the first one! Due to the differences, in both the gross and subtle parts of Lord Brahma, we see the same "differences" among these metres too. Their origin, of course, took place, as per the "parts of the body" referred to. "Gayathri" is considered as "prominent", due to the nature of it's "origin from the hair". The metre "Brihati", through it's name of "Brihati" (big) is indeed appropriate. The Vedas have extolled the glory of this metre. It's origin is told to be from the "vital air" (Praana) of Lord Brahma. There

are several bones, and the metre of "Jagati" has come from them. From the "flesh", came the metre 'Trishtup". From the "marrow", came the lower category metre of "Pankthi". From the "muscle", came the metre "Anushtup". From the hair, came "Ushnik" metre, which is mentioned as the "first" one, as it can be seen outside. The metre 'Brihati" is told as "last", as it had got originated from vital air!

In this way, after explaining the "Brahman of the sound", through the following, the "body" itself is explained.

स्पर्शस्तस्याऽभवज्जीवः स्वरो देह उदाहृतः।

ऊष्माणमिन्द्रियाण्याहुरन्तस्था बलमात्मनः॥

स्वराः सप्त विहारेण भवन्ति स्म प्रजापतेः॥४५॥

VERSE 45 Meaning: "The "Jeeva" of this "Brahman of sound" (Sabda Brahman), became the "Sparsa" (letters), the "Swaravarna" became the body; his "senses" are called as "Uooshmavarna" (Sa, Sha, Sa, Ha) and his strength is called as the "Anthastha Varna" (Ya, Ra, La and Va). Through his play (Kreedā) i.e. for the sake of his play, the 7 sounds of music viz. Nidhada, Rishabha, Gaandhaara, Shadja, Madhyama, Dhaivata and Panchama got originated."

श्रीसुबोधिनी : स्पर्शाः पञ्चविंशतिः, ते सर्वे एकीभूताः शब्दब्रह्मणो जीवोऽभिमानी, योऽहमिति मन्यते। स्वरा अकारादयः षोडश, स देहः। उदाहृत इति प्रमाणम्। शषसहा ऊष्माणः, ते चत्वार इन्द्रियाणि। आहुरित्यपि प्रमाणम्। अन्तस्था यरलवाः, तस्य देहस्य बलम्। एवं चतुर्मुर्तेः स्वरूपमुक्तम्। बाह्यक्रियामुदात्तादिरूपां वदन् विहारेण तेषामुत्पत्तिमप्याह कार्यकारणयोरभेदत्वाय—स्वराः सप्तविहारेणेति। स्वराः षड्जादयः सप्तः। विहारेण गतिलीलया। प्रजापतेरिति। शब्दब्रह्मणोऽस्य चाऽभेदो निरूपितः॥४५॥

शब्दब्रह्मभावत्वेन वा जगज्जनकत्वम्, तदेवोपपादयन्नुपसंहरति—

SRI SUBODHINI: Describing the “Jeeva” of this Brahman of sound, it is said, that in the grammar, the 25 letters from “Ka” to “Ma” are called as “Sparsam” — all these together are called as the “Jeeva” of Brahman of sound! The sound of “Me” is “Brahman”. From the letter “A”, up to “Aha”, there are 16 letters (Swaram) — all of these put together are called as the body of Brahman. The four letters of “Sa, Sha, Sa and Ha” are called as “Uooshmavarna”, representing the 4 senses of Lord Brahma. The letters, “Ya, Ra, La and Va” are “inside” 4 letters (Anthastha) and these are considered, as the “strength” (Balam) of the body. In this way, all the 4 faces (forms) of the Brahman of the sound, have been described.

Now, the external actions of “Udatha”, “Anudatha” and “Swaarita” are told to have been originated, for the sake of play and relaxation. Here, both the “cause” and the “task”, are not divided. Hence, the “play” (Kreedaa) of Lord Brahma, the 7 musical notes got originated. In this way, the “non-division” of Lord Brahma and the sound of Brahman has been explained.

After pointing out the “oneness” of Lord Brahma and the Brahman of the sound, through the following verse, it is said, that Lord Brahma created this Universe, only through the instrument of “Sound of Brahman”. After telling this, this topic is also concluded.

शब्दब्रह्मात्मनस्तस्य व्यक्ताव्यक्तात्मनः परम्।

विभाति ब्रह्म विततं नानाशक्त्युपबृंहितम्॥४६॥

VERSE 46 Meaning: “Oh son! Lord Brahma is of the form of Brahman of the sound! He is present as

“seeable” through the external chanting of sound (Vaikhariroopam) and not “seeable”, through the internal “OMKAARA” chanting (although present)! Beyond all these, is the all-pervasive and totally full “Para Brahman” (absolute Para Brahman) and it is this Lord of the Universe,, who has expanded Himself, with His various types of powers, and has become this vast Universe, brilliantly shining in every way!”

श्रीसुबोधिनी : शब्दब्रह्मात्मन इति। ननु शब्दब्रह्मणः कथं जगज्जनकत्वम्, शब्दार्थयोर्द्वैरूप्यात्, ब्रह्मणैव अर्थात्मकस्य जगत् उत्पादितत्वात्। तत्राऽऽह—विभाति ब्रह्मेति। अर्थात्मकं जगदुत्पादितमपि, नामव्यतिरेकेण न प्रकाशत इति विभातीत्युक्तम्। इदं सर्वं जगत् विततं ब्रह्मैव विभाति। बृहत्त्वात् बृंहणत्वाच्च ब्रह्मणः। बृहत्त्वाद्विततम्, बृंहणत्वान्नाशक्युपबृंहितम्। शब्दब्रह्मव्यतिरेकेण परब्रह्मणः प्रकाशनं न भवति। शब्दब्रह्मणैव परब्रह्म प्रकाशयते स्वप्रकाशमपि। स्वप्रकाशत्वमपि तस्य वेदेनैवोक्तम्। ‘अनुपलब्धे तत् प्रमाणम्’ इति न्यायात्। ‘पराञ्चिखानि’ इत्यादिवाक्यादनुपलब्धत्वम्। स्वप्रकाशमपि सौरं तेजः दिवाभीतेन न दृश्यते। न च व्यवधानं किञ्चिदपेक्ष्यते, इन्द्रियाणामेवाऽग्राहकत्वात्। नह्याकाशाग्रहणे, चक्षुषा रसाग्रहणे वा, व्यवधायकमस्ति। यदपि ‘अन्यद्युष्माकमन्तरं बभूव’ इति व्यवधानमुक्तम्, तदपि स्वप्रकाशस्य सर्वात्मकस्य मनसि चक्षुषि च घटे प्रकाशमानस्य व्यवधायकं न भवति। अथ यदि संयुक्तेऽपि तत् व्यवधायकमिति मन्यते, तदा चक्षुषामग्रहणमेव श्रौतमस्तु, किं व्यवधानेन। ‘अन्यद्युष्माकम्’ इति तु भोगेच्छादिकं जातमेव निन्दार्थमनूद्यते, न तु भित्त्यादिवत् व्यवधायकम्। यदपि मायिकं पूर्वमुक्तम्, तदप्यग्रहणादेव। हेतुत्वेन व्यपदेशोऽपि आत्मव्यतिरिक्तस्य सृष्टिपक्षे उपयुज्यते, सृष्टिभेदानां निरूपणात्। अतः शब्देनैव ब्रह्मणो भानम्। ‘यतो वाचो निर्वर्तन्ते’ इति तु इन्द्रियरूपा वाक्, लौकिकश्च शब्दः, लौकिकं च मनः, अन्यथा ‘तन्वौपनिषदं पुरुषं पृच्छामि’ ‘मनसैवैतदाप्तव्यम्’ इति विरुद्धमापद्येत। माहात्म्यार्थं वा द्वयम्। उभयमपि शब्दब्रह्मण एव ज्ञायते। एतदेवाऽभिसन्धायाऽऽह—व्यक्ताव्यक्तात्मन इति।

तस्य शब्दब्रह्मणो हृदयं क्वचिद्व्यक्तम्, क्वचिदव्यक्तम्, अन्यथा ब्रह्म स्पष्टतया ज्ञातं स्यात्। तथात्वे भगवत एव नियामकत्वम्। तदाह—परमिति। तत्र हेतुर्नानाशक्त्युपबृंहितमिति। अनेकाः शक्तयो भगवति वर्तन्त इति तत्तदनुरोधेन तथा तथा वचनम्, अन्यथा तासां गुप्तशक्तीनां प्रकाशो न स्यात्। अतः प्रकाशनिषेधं न वदति, किन्तु गुप्तानां स्वरूपमाह। अतो ब्रह्मप्रकाशार्थं प्रवृत्तं शब्दब्रह्म तत्कार्यमपि प्रकाशयतीति। क्रियया प्रकाशयते ब्रह्मणा, ज्ञानेन प्रकाशयते वेदेनेति॥४६॥

एवमाधिदैविकसृष्टिमुक्त्वा सात्त्विकीमाधिभौतिकीं सृष्टिमाह—

SRI SUBODHINI: How did this Universe get originated from the Brahman of sound? The Universe has two forms viz. “sound” and “meaning” (Sabda and Artha). Lord Brahma created the Universe of “meaning” (Artha = what is “seen”). How can it be seen without a “name”? Hence, “names” were also given. That is why, it is said, that “ONLY BRAHMAN IS BRILLIANTLY MANIFESTED, AS THE UNIVERSE”. As Brahman is “Brihat” (big), it became, all-pervasive and expanded. It has limitless “powers”. Para Brahman, in this way, is manifested, through the Brahman of sound. As “Para Brahman” is “self-brilliant”, it makes the Brahman of the sound, brilliant! This is sustained, through the proof of Vedic references. It has been said, that where the “senses” have “no entry”, there, the only proof and evidence for us, is the Vedas. The senses are not useful, if they are not endowed with the power by our Lord — like an eye, which cannot see, or a tongue which, has lost it’s sense of “taste”!

The self brilliant Lord, (Aatma) who is present everywhere, as the “Aatma” of everyone, is brilliantly present — in the mind, in the pot, in the eyes and everywhere! If any “covering” is seen, as being present,

then, our inability to see the actual truth of our Lord, being self-brilliantly present in everyone, is not due to His "non-presence", but due to a defect, in our eyes or "seeing"!

The Vedas have condemned the inherent nature of the "Jeeva", due to it's attachment to desires, for objects and pleasures of the body. The Vedas have called these desires as the "covering up" (Aavarana). These desires act, as a "blinding wall", between the "Jeeva" and our Lord! But, these "covering up" are all caused by the "Mayik" power of our Lord only. This has to be clearly understood and crossed over!

There are so many "divisions" in this vast creation. As such, the realization of "Brahman" (vision — Jnaan) takes place only, through the "sound". Our Sri Mahaprabhuji explains this by telling, that the "word", which is unable to find out, and clearly explain the nature of Brahman, along with the "mind" is "worldly" in nature and not pertain to the "celestial words" (i.e. sound). There are so many Vedic references, which say to the effect, that the "Aatma" explained in the Upanishads, can be attained (i.e. appropriate to be attained) through one's "mind" only! Hence, both the "worldly word", and the "celestial word", are belonging to the Brahman of sound only. That is why, it is said here, that Brahman is both "manifested and unmanifested" (Vyaktham and Avyaktham). It's "heart", at some places, is seen, and at other places, is not "seeable"! If this "contradiction" is not present, then, the real nature of the highest truth would become easily known! Hence, our Lord only will decide, as He continues to control this realization of the highest truth (i.e. to whom to give or not). That is why, our Lord is called here as "Param" (beyond) — as he has many

unlimited powers, and this word "Param", denotes all His "secret" unlimited powers. Due to this, our Lord expresses His "unlimited secret" powers, through His brilliant all-pervasive presence!

Thus, "Brahman of the sound", which got originated, for the sake of manifestation of "Brahman", is made brilliant by "Brahman" only; through the various acts of creation. The Vedas make them known; through it's "Jnana".

After explaining this "celestial" creation, now through the following verse, the "Satwik" "physical" creation is being explained.

ततोऽपरामुपादाय स सर्गाय मनो दधे।

ऋषीणां भूरिवीर्याणामपि सर्गमविस्तृतम्॥४७॥

VERSE 47 Meaning: "Later Lord Brahma, having got another body, desired to do creation of various other types of beings! Though the sages were very powerful and capable, the expansion of creation did not take place (as desired by Lord Brahma)."

श्रीसुबोधिनी : ततोऽपरामुपादायेति। अपरां तनुमुपादाय अन्यादृशीं सृष्टिं कर्तुं मनो दधे। नन्वेतावतैव मरीच्यादिद्वारा सृष्टिर्भविष्यतीति किं प्रकारान्तरसृष्टयेत्याशङ्क्याऽऽह—ऋषीणामिति। यद्यपि भूरिवीर्याणि येषाम्। न हि मदपेक्षया ते वीर्यवन्तः, उत्पादिता वा पञ्चषाः; तैः किम्? तावता सर्गस्य विस्तारस्तु न भविष्यत्येव, प्रकारस्याऽनुत्पादितत्वात्। अतः प्रकारकरणार्थं शरीरान्तरेण कार्यं कर्तुं मनो दधे इत्यर्थः॥४७॥

'अशक्ये हरिरेवाऽस्ति' इति न्यायमाश्रित्य पूर्वं तपस्यल्पीयसि कृते प्रसन्नोऽपि भगवान् पुनस्तप आदिष्टवान्। तथाऽत्रापि, यद्यपि प्रकारः कर्तव्य इति निश्चितम्, तथापि कः प्रकारः कर्तव्य इति भूयश्चिन्तयामासे-याह—

SRI SUBODHINI: We had already seen, that Lord

Brahma had taken a second “body”, and contemplated on the aspect of creation of various other beings/objects. He desired that his sons like Sage Mareechi and others, will further the progress of creation. But, although his sons were very capable, Lord Brahma thought, that they were not “more capable” than himself! Moreover, they had just created 5 or 6 beings (children). Lord Brahma realized, that this task may not be fulfilled by his sons. The creation also will not get progressed at all! Hence, Lord Brahma with a view to augment the creation, in many other different ways, began to meditate on the aspect of taking another “body”.

Our Lord Sri Hari had become very pleased, earlier, with Lord Brahma’s “little penance”. He had told Lord Brahma to do penance again. Now, Lord Brahma desired to know, as to which way, he should do the penance. Hence, he meditated on the divine form of our Lord — as per the following verse.

ज्ञात्वा तद्दृढये भूयश्चिन्तयामास कौरवः॥

अहो! अद्भुतमेतन्मे व्यापृतस्याऽपि नित्यदा॥

न ह्येधन्ते प्रजा नूनं दैवमत्र विधातकम्॥४८॥

VERSE 48 Meaning: “Oh, Sri Vidurji! Lord Brahma now began to think in his mind again, “Oh! It is indeed a matter of great surprise! Despite my incessant and continuous efforts, there is no progress seen, in the creation and growth of beings! I am getting the realization, that only the “divine” is putting some obstructions on this task!”

श्रीसुबोधिनी : ज्ञात्वेति। यस्मिन् स्वरूपे चिन्तिते उपायः कर्तव्य इति ज्ञातम्, पुनस्तदेव हृदये चिन्तयामास। कौरवेति आपाततो न कार्यान्निवृत्तिः कर्तव्या, किन्त्वादेहपातपर्यन्तं कार्यं कर्तव्यमिति; यथा कुरुणा कृतमितीममर्थं ज्ञापयति। तस्य चिन्तामेवाऽऽह—अहो इति। कृतोऽपि प्रकारः भगवदानुगुण्याभावे

न सेत्स्यति, अन्यथा उत्पादितैरेव सर्वैः सर्वकरणे जगत्पूरितमेव स्यात्। अहमेक एव यथा कृतवान्, तथा एतेऽपि मरीच्यादयो बीजरूपाः कुर्युः, तदैतावता सर्वमेव पूरितं भवेत्, अतः किञ्चिदस्ति प्रतिबन्धकम्। तच्चिन्तनेन ज्ञात्वा आश्चर्येणाऽऽह—अद्भुतमिति। य एव भगवान् सृष्ट्यर्थमाज्ञापितवान्, स एव प्रतिबध्नातीति। न च सहकार्यभावः शङ्कनीय इत्याह—व्यापृतस्याऽपि नित्यदेति। सर्वदा व्यापृतस्याऽपि मे प्रजाः, हि निश्चयेन, नैधन्ते वृद्धिं न प्राप्नुवन्ति। अतो दृष्टस्य प्रतिबन्धकस्याऽभावात् दैवमेव विघातकम्॥४८॥

SRI SUBODHINI: Lord Brahma had meditated earlier on the divine form of our Lord, and had realized, that he should do “penance”, with a view to understand the way to create and progress the “creation of beings” in the Universe. Now, once again, he began to do meditation, on the same divine form of our Lord, in his heart.

“Oh, Sri Vidurji!” (Hey! Kaurava!) — through this addressal, it is indicated, that Sri Vidurji also should not give up his work, in an abrupt way. He should follow the example of King Kuru (of the ancient times), who did all his “tasks”, till his “body” lasted. Now the “worry and anxiety” of Lord Brahma, is being explained.

“Oh, it is indeed very surprising!” Lord Brahma realized, that our Lord’s “grace” will not come upon him, without following the correct path and way, as per the desire and will of our Lord. With the grace of our Lord only, whatever has been originated so far, will grow, develop and flourish and fill up this Universe! I had done all this, alone! Let my sons like Sage Mareechi and others also do likewise! Then only, this Universe will get fully filled up! But, I am able to realize, that there are some “obstructions” in this fulfillment.” Thinking like this, Lord Brahma, out of astonishment, expressed his “sur-

prise". He was given "orders" by the Lord Himself to create this Universe, and it is "indeed surprising", that the Lord Himself has become the "obstruction"! I am unable to get our Lord's help and support. I, of course, should not get such doubts, about our Lord, either. Even after incessantly and constant endeavor, I am unable to progress and expand my "subjects". Prima facie, I am not able to see any obstructions. But, I know, that our Lord only is putting these 'obstructions', on the way!"

एवं युक्तकृतस्तस्य दैवं चावेक्षतस्तदा।

कस्य रूपमभूद् द्वेधा यत्कायमभिक्षते॥४९॥

VERSE 49 Meaning: "When Lord Brahma, who was an adept in fulfilling his tasks properly, was thinking in this way, as regards our Lord, at the same time, accidentally, his body got split into two parts! The syllable "Ka" is the name of Lord Brahma. As this body of 'Ka' got split into two, the body is called as "Kaaya" in this world!"

श्रीसुबोधिनी : एवं निश्चित्य भगवदाज्ञां युक्तप्रकारेण कुर्वन् स्थितो भगवच्चिन्तनमेव कृतवान्। तदा तस्यैवं प्रकारेण युक्तकृतः, कदा भगवान् प्रसन्नो भविष्यतीति दैवं चाऽवेक्षतः, तस्याऽशक्तिं ज्ञात्वा, भगवानेव कस्य ब्रह्मणः, रूपं द्विधा कृतवान्। तदा तस्य रूपं द्वेधा अभूत्। तदा तच्छकलद्वयं कायमभिक्षते लोकाः। का इयम्, कोऽयमिति वक्तव्ये, एकस्य विशेष्यम्, अपरस्य विशेषणं लोपयित्वा द्वयमेकीकर्तुं कायमित्याहुः। अनेन स्त्री स्वतो विशेष्यरहिता, पुरुषश्च विशेषणरहितः। अत उभयं मिलितं कायशब्दवाच्यं भवति॥४९॥

ततः किं जातमित्यत आह—

SRI SUBODHINI: In this way, after getting determined, Lord Brahma followed the "order" of our Lord,

in a proper way. He meditated only on our Lord. He now waited for our Lord to become pleased. Our Lord now thought, that Lord Brahma does not have enough capacity or strength. He, therefore, split Lord Brahma's body into two. The world began to call these two "forms" (parts) as "Kaaya", which included the word for the woman viz. "Ayam". The joining of the syllable 'Ka' with "Ayam" became "Kaayam" — meaning a "body".

ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत।

यस्तु तत्र पुमान्सोऽभून्मनुः स्वायंभुवः स्वराट्॥५०॥

स्त्री याऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः।

तदा मिथुनधर्मेण प्रजा ह्येधाम्बभूविर॥५१॥

VERSE 50 and 51 Meaning: "From these two "parts", a pair of male and female persons got originated. The "male" person was the Swayambhoo Manu, who became the emperor of this Universe. The "female" person became his queen Sataroopa. From this time onwards, through the conjugal relationship of both males and females, the growth and progress of people and beings took place."

श्रीसुबोधिनी : रूपस्य विभागाभ्यां शकलाभ्याम्। ताभ्यामिति भगवत्कृताभ्याम्, अन्यथा कार्यनाशे शकलाभ्यां न किञ्चिदुत्पद्येत। अतो भगवत्कृताभ्यां शकलाभ्यामेकं मिथुनं समपद्यत। मिथुनमेकं कार्यम्, अन्यथा पुरुषोऽर्द्धखण्ड एव, 'अर्द्धवृगलम्' इति श्रुतेः। समपद्यतेति। भगवत्कृतमनायासेनैव जातमिति, ततोऽप्यग्रे कार्यं भविष्यतीति ज्ञापितम्। तद्गुणद्वयं नाम्ना निर्दिशति यस्त्विति। तयोर्मध्ये यः पुमान् स मनुः, मननाज्जात इति। या सृष्टिप्रकाररूपा, सा स्त्री। शतरूपेत्याख्या नाम यस्याः सा आसीदिति। मनुशब्दो यौगिक इति स्वायंभुव इत्युक्तम्। स्वराडिति भगवदंशाज्जायत इति ज्ञापयति, ऐश्वर्यादिगुणवत्त्वात्। अतस्तेनापि सृष्टिः

सेत्स्यतीति भावः शतानि रूपाणि यस्या इति नित्यनूतनत्वेन मनोर्भोगाधिक्यं
सृष्ट्याधिक्यं च सूच्यते। महिषी सर्वकामदोग्ध्री। निरूपणसमये भगवदीयत्वेन
भगवति प्रविष्टत्वात्, यत्र यत्र भगवांस्तत्र तत्र स इति, अस्येत्युक्तम्।
इममेवाऽर्थं ज्ञापयति—महात्मन इति। महान् भगवान् आत्मा यस्या। तस्य
मिथुनस्य बीजत्वं ख्यापयति—तदेति। मिथुनं मिथुनीभावः, स एव धर्म
उपायः। तदा आनन्दे निविष्टाः प्रजा एधाम्बभूविरे। इममेवार्थम् ‘आनन्दाद्भ्येव
खल्विमानि भूतानि जायन्ते’ इति हिशब्दः सूचयति। अत्रापि
हिशब्दस्तमेवार्थमाह। स्वत एव एधाम्बभूविरे, नाऽऽज्ञादिकमपि
तत्राऽपेक्षितम्॥५०॥५१॥

एवं मैथुनस्य प्रकारत्वमुपपाद्य प्रथमे तं प्रकारं योजयति—

SRI SUBODHINI: Our Lord had made the form of Lord Brahma into two parts. From one part, one pair of both “male and female” persons got originated. As this “pair” was made by our Lord, they were not destroyed, after their “task” was over. Instead, they did not experience any difficulty, and they could attend to their “tasks”, in the future, without any obstructions.

The “male” portion became “Manu”, due to his “contemplation”, and the other part became “female”, with the name of “Sataroopa”. “Manu” is called as “Swaaymbhuvaha” (having become, on his own) and this name is ‘Yogic’ in nature. He got manifested, from our Lord’s divine “parts” (Amsa). He had our Lord’s qualities of ‘opulence’ (Aishwaryam) and others. Due to the presence of these qualities also, the progress of creation will take place. The name of “Sataroopa” denotes, that she had countless “forms” (Roopam), and she looked as “new” everyday! Through her, Manu will originate a very special “creation”, as a result of her virtues and qualities.

The word "Mahishi" (queen) indicates that she, as the mother, was capable of fulfilling all types of desires. Manu, belonged to our Lord, and due to this, he had entered into our Lord. Thus, wherever our Lord was present, Manu was also present there (Asya). The word "Mahaatmanaha" (great person) bears testimony to this.

Now, Manu and Sataroopa began to progress this creation, through their conjugal relationship. The joy of meeting of both Manu and Sataroopa (i.e. both male and female) progressed the birth of progeny. In the Vedas, it has been said, that "these beings get born through bliss (Aananda) only". The syllable "Hi", emphasizes the "certainty" of bliss, in this relationship. Now, automatically, the "progeny" became more and more, and there was in this way, no necessity for our Lord to give further "orders".

After explaining the "male-female" conjugal relationship, as being the progenitor of population growth, the result of this "relationship" is explained below.

स चाऽपि शतरूपायां पञ्चाऽपत्यान्यजीजनत्।

प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारतः॥

आकूतिर्देवहूतिश्च प्रसूतिरिति सत्तमः॥५२॥

VERSE 52 Meaning: "Oh, scion of the Bharata clan! The emperor Manu originated from queen Sataroopa, 5 children. Oh, best among the Sadhus! Sri Vidurji! among these, Priyavrata and Uttaanapaada were the two sons; Aakooti, Devahooti and Prasooti were the three daughters."

श्रीसुबोधिनी : स चाऽपीति। स बीजभूतोऽपि, चकाराद्भगवानपि।
अतस्तत्पुत्रयोर्द्विरूपत्वम्। मनुप्राधान्ये उत्तानपान्मुख्यः, स विसर्गोपयोगी।

भगवत्प्राधान्ये प्रियव्रतः, स स्थानोपयोगी। कन्या चैका। भगवदीया द्वितीया, अतस्तस्याः प्राधान्यम्, परं सर्गोपयोगित्वादत्रैव कथनम्। तृतीया कन्या स्त्रीप्रार्थनया। एवं समुदायेन पञ्चाऽपत्यानि। शतरूपायामिति तस्या अधिकरणत्वमेव, न तु जनकत्वम्। तेन पञ्चाऽपत्यान्यपि न प्राकृतानीति ज्ञापितम्। प्रियव्रतोत्तानपादौ पुत्रौ। पुरुषैः सह स्त्रीणां नाम न ग्राह्यमिति तिस्रः कन्या इत्युक्तम्। भारतेति मोहाभावाय। स्त्रीप्रसङ्गोऽपि मोहहेतुः। तासां नामानि निर्दिशति—आकूतिरिति। इतिशब्दो नामान्तरव्युदासार्थः। सत्तमेति पुनः संबोधनं पूर्ववत् पुरुषसंबन्धकथनात्॥५२॥

तासां विनियोगमाह—

SRI SUBODHINI: As there was our Lord's desire and will involved, King Manu got two sons. From the point of Manu's "Jeeva" nature (i.e. as a "Jeeva"), Uttaanapaada was important, and he became useful for further creation (Visargam). From the point of Manu's "Bhakthi" nature (i.e. for our Lord's sake), the son Priyavrata was important, and he became important for the Leelas of our Lord (Sthaana). One of the daughter belonged to our Lord. But, as she was useful for the sake of creation, her description will be done later. She became important, as she belonged to our Lord (Bhagawadeeya). The third daughter was born out of "prayer", done by queen Sataroopa. In this way, 5 children were born. All of them are "celestial", and not "natural" at all. It is a rule, that the names of "women" should not be used along with the names of "males". Hence, the names of the "daughters" are given separately.

"Oh, scion of the Bharata clan!" — this addressal is done to remove any infatuation in the mind of Sri Vidurji, as reference to these ladies, may give rise to "infatuation".

The names of the sons and daughters are given separately. The word “Yiti” (in this way) denotes, that these daughters did not have any other name! The word “Sathama”, denotes the nature of Sri Vidurji, being the “best” (Uttama)!

The “marriage” of the daughters are being described below.

आकूतिं रुचये प्रादात्कर्दमाय तु मध्यमाम्।

दक्षायऽदात्प्रसूतिं य यत आपूरितं जगत्॥५३॥

VERSE 53 Meaning: “Daughter Aakooti was given in marriage to Ruchi; the middle daughter viz. Devahooti was married to Kardama and daughter Prasooti was given in marriage to Daksha. Through this, the entire Universe got totally filled up!

श्रीसुबोधिनी : आकूतिमिति। रुचिर्ब्रह्मपुत्रः कल्पान्तरोत्पन्नः। कर्दमाय त्विति तु शब्दः स्यापत्यतां वारयति। कर्दमोऽपिच्छायया जातः, छायायां काल एवोत्पादको भगवद्रूपः। अतो नाऽधर्मसंबन्धः केनाप्यंशेन। मध्यमामिति महत्या नाम पुनः पुनर्न ग्राह्यमिति सूचयति। प्रसूतिरिति नाम्ना स्त्रीप्राधान्यादुत्पन्ना देयैवेति। गुणान्तराभावेऽपि चातुर्यमेव दक्षेऽस्ति। अङ्गुष्ठाज्जात इति भगवज्जातत्वम् ‘अङ्गुष्ठात्रः पुरुषोऽङ्गुष्ठं च समाश्रितः’ इति श्रुतेः। अतः प्रसूतिं दक्षायऽदादिति। प्रसूतिं चाऽदादिति चकारसंबन्धः, न तु दक्षाय प्रसूतिं चेति। ततो यज्जातं तदाह—यत आपूरितं जगदिति। महाभूतानां विस्तारेण यथा जगत् पूर्यते तथा पञ्चभिरेव जगत्पूरितमिति॥५३॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे द्वादशाध्यायविवरणम्।

SRI SUBODHINI: Ruchi was the son of Lord Brahma of another “Kalpa” (aeon). Kardama was born out of the shadow of Lord Brahma (i.e. not his direct son).

There was no part of “Adharma” in him, as he was born in this way, as anyone, being born out of the “shadow” belongs to the factor of “time”, which is our Lord’s “form” only. Devahooti is referred to here as “the middle one”, as her name should not be taken, again and again, due to her glory and greatness. Prasooti, by her very name, was very “feminine” in nature. She did not have any other qualities. She had one quality of being “clever” (Chaaturyam). She was married to Daksha, who was born out of the “thumb” of Lord Brahma. The Vedas say, that the “Purusha” (our Lord) in the heart, is of the “size” of the “thumb” only, and this “Purusha” lives being dependent on the Lord, who is the “indweller” in the heart! Prasooti was consecrated to Daksha. They were not given to each other — but got consecrated. By doing like this, the end result is explained here. Like the 5 elements fill up the entire Universe, in the same way, the 5 children born out of Daksha and Prasooti totally filled up the entire Universe.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 12 of Canto III of Shri Mahā Bhāgavata Purāna.

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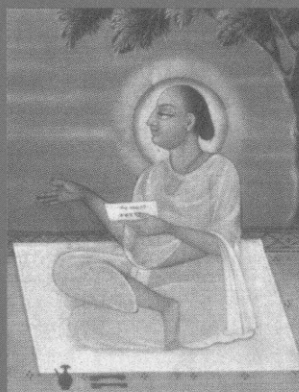
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निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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